

Division I

Section 7

RESERVE
STORAGE



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THE MISSIONARY HERALD

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Number 6

HER name is to be the *Morning Star*, if the government officials permit, of which we have little doubt. The majority of shareholders thus far indicate a desire to retain the old name, and the islanders of Micronesia will surely be glad to see another *Morning Star*.

The New Vessel

The repairs and changes upon the vessel have taken much more time than was anticipated, and she will not be ready to sail certainly before May 30. She will be at Commercial Wharf in Boston (north side) for inspection from Thursday to Saturday, May 26 to 28, inclusive. All shareholders, and others interested, are invited to visit her on those days. We may here give a few facts which will be of interest concerning the vessel. Her length is 140 feet, over all, and thirty feet beam; her draft is nine and a half feet, and her tonnage is 403, net. She has two masts, which will be of use when the winds favor. She can readily steam ten knots an hour. We are confident that her shareholders will find her admirably fitted for the work she is to do. Many inquiries have been made for a large picture of the vessel, suitable for framing. As soon as repairs are finished and she is in the stream, large photographs will be prepared which will be on sale at reasonable rates. Correspondence bringing inquiries and remittances has been constant, but as yet the actual cash receipts have amounted to only about three thousand dollars. Hundreds of schools have sent pledges, but there are literally thousands of Congregational Sunday schools from which we have not heard as yet. We trust that superintendents will so present this matter that every scholar may have an opportunity to take at least one share. Some of the correspondence has been most delightful and many schools are manifesting great enthusiasm. We would like to mention several of them, but will only refer to one, a school numbering eighty pupils, in Arizona that has taken 350 shares. Doubtless the large majority of children in that school have never seen a ship, and their gift is all the more notable. Special gifts are coming in for the vessel. A large American flag has been furnished by the school in Newton Center, Mass., and a generous lady in New Haven, Conn., has provided a number of signal flags. The students of Wellesley College have furnished a fine collection of books for the library. The vessel is still in want of a small safe, a set of carpenter's tools, a marine glass, a telltale compass, and a flat-top desk. Pictures or photographs in plain frames, so that they can be screwed upon the cabin walls, would be most acceptable. Come and see the vessel if possible. Better still, have some stock in her, and follow her with your prayers as she sails away.

TIDINGS of unusual interest will be found in the article on Johannesburg and Pretoria, by Mr. Bridgman, in the Young People's **Tidings from the Front** Department, and also in the report of the Madura Mission and of the tour through the Mortlock Islands, among the Letters from the Missions.

WE are glad to learn from Japan that Professor Shimomura has accepted the presidency of the Doshisha, to which he was elected some months since.

He has been at the head of the Harris School of Science in **The Doshisha** the Doshisha for some years, and has at times acted as president of the institution. His definite acceptance of the office gives great gratification to the friends in Japan. Rev. Dr. D. W. Learned has been chosen dean of the theological department, and Rev. Frank A. Lombard dean of the collegiate department. Dr. Learned has long served as professor of New Testament history and exegesis, and Mr. Lombard has taught in the English department for a term of three years. Rev. Dr. Sidney L. Gulick, who has done royal service as a missionary in Japan for sixteen years, has been called to the chair of theology in the theological department. The institution is now thoroughly manned and will command the confidence of the Japanese as well as of the friends of the institution in America, and there is a most hopeful outlook for the future in connection with this most important agency for higher Christian education in the empire.

CHRISTIANS are bidden to cry aloud, but the message from God which they are called to declare can be conveyed also by silent voices. A wholesome Christian literature may be one of the mightiest forces for the evangelization of a nation. The mission

**Christian Literature
for Turkey**

press of the American Board at Constantinople has for years done noble service in providing newspapers and books of all kinds for the three races of the Turkish empire—in the Armenian, Greek, and Turkish languages. This is a most economical form of work, since the people will buy whatever is published, and the money expended comes back for further use in other publications. At the present time the resources of this department in our Turkish missions are so restricted that the cost of preparing and putting these books upon the market cannot be met, and so this work is sadly limited, with a loss to all missions in the empire that is manifest and most trying. The mission at Constantinople has therefore asked Rev. Dr. George F. Herrick, now in this country for a few months, to undertake the task of raising from individuals, in such a way as not to interfere with the regular receipts of the Board, the sum of \$12,000 to meet the present crisis; and the Prudential Committee, in view of the exigencies of the case, has approved of the effort. With this sum in hand, books that are in demand could be reprinted and new ones issued, and a Christian literature could be provided for three large and important races who now need just this help for their intellectual and spiritual life. Twelve thousand dollars is a small sum to ask for a work so beneficent and far-reaching. Would that it were forthcoming.

IN the statement given below, the gratifying fact appears that there has been an increase during the month of April, over the corresponding month

last year, in donations from individuals of \$7,797.95. To be
The Finances sure there was a decrease in legacies of \$3,917.09, but the gain in donations is a most hopeful sign, and serves to reduce the loss from this source of over \$24,500 reported last month. Four months of the financial year yet remain. We need not remind our friends that these are critical months, and in order to close the year with no adverse balance the rate of increase shown during April must be continued during the months that remain. This can be done easily if God's people will give of that which God has freely given unto them. There is a call for prayer and self-sacrificing devotion that this supreme work of giving the gospel to the unevangelized may not be checked.

	April, 1903	April, 1904
Donations	\$43,271.84	\$51,069.79
Legacies	19,219.10	15,302.01
	<hr/>	<hr/>
	\$62,490.94	\$66,371.80
	8 mos., 1903	8 mos., 1904
Donations	\$360,799.64	\$344,093.77
Legacies	59,644.10	64,626.05
	<hr/>	<hr/>
	\$420,443.74	\$408,719.82

Decrease in donations in eight months, \$16,705.87; increase in legacies, \$4,981.95; total decrease, \$11,723.92.

WE are glad of the coming to our table of a copy of *The Aurora*, published at Livingstonia, in British Central Africa—a paper which has been issued for some time, but which we had not heretofore received.

The Aurora The paper is a striking illustration of the remarkable development of the region in which it is published, and it chronicles events of great interest in missionary lines. Among the items in the number before us is an account of the arrival at Livingstonia of Rev. Mr. Currie, of our West Central African Mission, whose journey inland and across the continent we have before alluded to. Accompanying Mr. Currie was a party of Bihean Christians from Chisamba and Ciyuka, who seemed to have made a strong impression upon the Ngoni Christians with whom they came in contact. These Ngonis were just then building a church and hospital at Loudon, and in aid of this enterprise 4,000 people had given each a fortnight's free labor. More than three-quarters of a million of bricks were used in these buildings. *The Aurora* reports that the Bihean Christians who were with Mr. Currie were so much interested in the building of the church that they asked the privilege of making a contribution for it. This greatly affected the people at Loudon, and *The Aurora* says, "These Biheans have been to them a wonder since their arrival—black men and Christians who have come out of a land so distant that their name had never been heard before." It is pleasant to get such testimony in a roundabout way concerning the character of the converts in our West African Mission, and of their excellent behavior and influence when so far from home.

SOME striking testimonies as to the value of foreign missions have recently been given by men of prominence in Great Britain, including

**Recent Testimonies
to Missions**

Lord Selbourne and the Marquis of Salisbury. Lord Selbourne has been connected for many years with the Colonial Office and the Admiralty, and having been in closest communication with people in all parts of the world, he has learned much as to missionaries and their work. In speaking of the testimony he had received from all kinds of witnesses, willing and unwilling, friendly and hostile, he declared that there was left on his mind "a profound contempt, which he had no desire to disguise, for those who sneered at missions." He declared that, judged by any reasonable standard, the work of the missionaries, though not perfect, as little on earth is perfect, was yet abundantly successful. The Marquis of Salisbury rebuked the supporters of missions at home for expecting too much of those whom they sent abroad. They were required, in the midst of difficulties and obstacles which sometimes seemed almost insurmountable, to report a rate of progress which could not be expected except by miracle. The Marquis protested against this "unholy thirst for statistics." "It was perfectly impossible to put in statistics the result of mission work." These thoughts are well worth considering by the supporters of missions.

IT is a striking fact that while the Russian government will lay its heavy hand instantly upon any person who attempts to lead a Russian subject into any other faith than that of the Greek Church, the distribution of the Scriptures is permitted throughout large portions, if not throughout the whole of the empire. The British and Foreign Bible Society has nearly ninety colporters in Russia, and the government gives free carriage over the railways of the empire for all its consignments of books. Just why there should be this tolerance in one direction and simultaneously intolerance in others is not apparent, but this is a fact.

THE cut on the cover of this number of our magazine shows a church for lepers, built by the lepers themselves, at Piu, in the Roha district of our

Cleanse the Lepers Marathi Mission. There are two leper settlements in this district, though forty miles apart. Rev. I. B. Bawa is associated with Dr. Abbott in the supervision of this settlement, in which 200 lepers are congregated, 170 of them being professed Christians. In this connection we are glad to make mention of the society bearing the name of "Mission to Lepers in India and the East," an international and interdenominational organization, having its headquarters in London, its object being the spiritual instruction and bodily relief of lepers and the rescue, support, and education of their untainted children. To this end it maintains asylums for lepers and homes for their children, and it specially seeks to work through the missions of all denominations coming in contact with these unfortunate people, who are so ready to respond to the appeals of the gospel. It is in this way that the society comes in contact

with our Marathi Mission, in the Roha district and elsewhere. It is said that there are nearly a million lepers in India, China, and Japan. In connection with the stations of this society there are about 3,300 lepers, of whom one-third have received Christian baptism. It has twenty-eight stations which are allied with ten different missionary societies. The success of this work is unquestioned. Nothing can be more Christlike than to minister to these outcasts from home and from society. Their lives are made more tolerable by the comforts provided and the kindnesses shown them, and they are pointed daily to Him who, when on earth, seemed specially tender in his treatment of lepers. Their children who are in peril, not because of heredity but from contact with the disease, can be saved if kept apart in homes. There are, unfortunately, no governmental requirements in India for the segregation of lepers. At the present time Mr. John Jackson, who is the organizing secretary of the society in London, is in the United States and is seeking coöperation of Christians here in this most philanthropic and Christian enterprise. The work is to be commended to all philanthropists and Christians.

IT is cheering to find from a report of General Sir F. D. Lugard, the British High Commissioner of Northern Nigeria, that the efforts made by the British government during the last few years in Nigeria

Slave Trade have "resulted in the suppression of a vast slave trade and the cessation of the worst and most extensive slave raiding system in Africa." The commissioner declares that the efforts in the last few years have been effective, and attended by less bloodshed than was occasioned by the dhow-catching methods on the east coast of the past fifty years. He affirms also that the British taxpayer "has something to show for his money," since the efforts in this region have produced an amelioration in the condition of the people which cannot be expressed in terms of pounds, shillings, and pence.

THE British and Foreign Bible Society issues the Word of God in forty-two Indian languages, either in whole or in part, **The Bible in India** and there are still 108 languages untouched. But it is reported that the forty-two languages into which the Bible has been translated are in use by 220,000,000 out of the total population of 294,000,000.

RECENT Associated Press dispatches from Constantinople report disturbances in the Sassoun district of Bitlis station, in the Eastern Turkey Mission.

Unrest in the Moosh District These reports state that there was an uprising of insurrectionists which was put down by Turkish troops at considerable loss on both sides. This statement is so similar to those which were constantly sent out from Turkey at the time of the massacres in 1895, that we cannot but fear that this is another case of violence on the part of the Turk as against the unprotected Christians. Communications which have come to the Rooms from different parts of the mission speak of an unsettled condition in that region. The tax collector is everywhere attempting

to collect not only the present exorbitant taxes, but arrears, covering often several years. As receipts are seldom given when taxes are collected, the people are helpless to defend themselves against any claim of the collector in this respect. It may be that the war in the far East, which is absorbing the attention of Russia, will give the Sultan of Turkey a sense of freedom from Russian supervision, making it somewhat uncertain as to what steps he will take in regard to the administration of affairs in his empire. We have no reason to fear that violence will be shown our missionaries. The vigorous action taken by our government for their protection in the past has undoubtedly convinced the authorities of Turkey that they will be amply protected in the future in the exercise of their rights as American citizens.

WE regret to note that the London Missionary Society, which closed its financial year March 31, is obliged to report a deficit which it is thought will amount to about \$70,000. During the preceding year

A Deficiency of the Society there were special efforts made, and the present report indicates some reaction. While deplored this deficiency, the Society sees no reason for discouragement and certainly no cause for alarm. But the day has not yet come when this missionary work is adequately supported by those who have the gospel in trust. For the hastening of that day every one should pray.

THE Yale Mission in China has sustained a severe loss in the death of Rev. J. Lawrence Thurston, who, after some months of service in China, was compelled on account of ill health to come to California. He

A Heavy Loss seemed to be recovering, and the expectation was warmly cherished that he would be able to return to his work in China. The hope was illusive, and he has been called away just at the outset of his missionary life. Our sympathies go out to his kindred and to the Yale Mission, of which he was one of the pioneers.

IT is a marked feature of the present times that in several mission lands business men, actuated by strong missionary motives, have seen their way to form companies, to be conducted on strictly business

Industrial Corporations in Mission Lands principles, for the development and support of native Christians through industries of their own. In India several companies have been organized to establish and conduct enterprises so that those who are ostracized by people of their own castes and shut off by reason of their Christian faith from their ordinary avocations may find profitable labor. Word has just come of the organization in Great Britain of the Uganda Company, Limited, the object of which is to acquire the business of builders, brickmakers, carpenters, printers, and bookbinders now carried on by the Church Missionary Society in the Uganda protectorate, this Uganda Industrial Mission to seek for and secure openings for the employment of capital in Uganda and elsewhere, and carry on the above mentioned business and that of cotton, flax, hemp, and jute growers, textile manufacturers, and merchants. In some other parts of Africa similar companies have been formed. These industrial missions aid societies can be

made most helpful in the development of native sources of support in Christian communities, and it is believed they can also be fairly remunerative to those who prosecute them as business enterprises.

IN all lands, even in communities which are bitterly opposed to the message of the gospel, there are found individuals who respond quickly to the truth when presented to them. Some Scotch missionaries in British Central Africa are reported recently to have gone out with native teachers to groups of villages heretofore untouched, finding in most of these villages anything but a welcome. In some places they were driven out with clubs as soon as their errand was known, and yet in other villages they were received gladly. The head man in one village, when he learned the object of their visit, gave a great welcome to the Christian teachers and said, "I, too, have long been hungering after God."

MISSIONARIES in all parts of the world, but especially in India, are finding that in most unlooked-for places people are discovered who have gained at least a little knowledge of Christian truth.

The Light Spreading Some portion of the Scriptures or some chance attendance at a Christian service has awakened thought and forced conviction, and the Spirit of God has wrought through the truth received. Dr. Van Allen, of Madura, reports the case of a patient in his hospital who was in a very weak physical condition, and who he supposed was so densely heathen that it was doubtful whether he could grasp any Christian idea. But while the doctor was debating with himself about making the attempt, the patient himself began the conversation, and the doctor, greatly astonished, said to him, "When did you hear about Christ?" "Why," said the man, with a wave of his hand, "the whole world knows about Him."

THE death of Sir Henry M. Stanley, at the age of sixty-four, suggests many and varied thoughts to those who recall his remarkable career. First of all it enforces the lesson, oft repeated but slow of apprehension, that an unconquerable will, with strength capable of overcoming obstacles seemingly insurmountable, cannot avail against the last enemy. He who could subdue savage tribes, making them his friends, who could cross waterless deserts and traverse tractless and seemingly boundless forests, who could scale mountain ranges and pass through regions wholly unknown and come forth as victor, has fallen by the shaft of death, when but little past the prime of his life. The strongest man must yield to this foe. And the passing away of this great explorer reminds us of the enormous strides made in Africa as to the knowledge of the continent, as well as to its development, within the thirty-five years since Stanley started on his expedition to find Livingstone. Within this score and a half of years the unknown has become well known, and missionary enterprise and commerce have followed these lines of light until the name "The Dark Continent" begins to seem quite inappropriate. And to none of the men who have had a share in effecting these marvelous transformations is Africa more indebted than to Livingstone and Stanley. We put the names together, for

they were co-workers in a singular way. And this is the most prominent thought suggested to us by the death of Mr. Stanley, that the great explorer was made what he was by the great missionary. The life of Mr. Stanley, when written, will be crowded with incidents of extraordinary interest, from his early days in a poorhouse and as a cabin boy up to his membership in the British Parliament and his knighting by Queen Victoria. But if we mistake not, his biographer will find in the influence which Livingstone consciously or unconsciously exerted upon Stanley the secret of his true greatness. When the young explorer set out in 1871, at the age of thirty-one, to find the lost missionary, he was doubtless alert and resourceful, fired with human ambitions, and eager to make a name for himself. But when he found the object of his search, he found something he had never seen before, something more wonderful than the lakes and mountains of Africa—a man of keen intellect and broadest views, of a meek and lowly spirit, with no earthly aspirations, but who was fired with a lofty purpose to serve God and his fellowmen by doing what he could to heal the "open sore" which was the curse of Africa, and to let in the light of the gospel upon the darkness of that land. It seems to have been a new conception which the explorer received of what a man might be and do. The vision profoundly impressed him. It is not too much to say that it changed his whole life. After that time there was a new tone to his utterances, and a more chastened yet loftier ambition. To this influence of Livingstone upon his life Mr. Stanley was glad to bear witness, and the change in the estimate formed of Mr. Stanley in Europe and America during his later years was the result of the change which actually took place in him as he entered more and more into the spirit of the great missionary whom he so profoundly admired. We trust that he who found Livingstone on the shores of Lake Tanganyika has found him again in the better land.



Japan and the United States

THE relations between Japan and America are manifestly growing closer year by year, and this fact has an important bearing upon the outlook for missionary work in the empire which has opened its doors so widely for foreign missionaries. For this reason we bring together here some utterances made at a meeting held in the city of Tokyo on the semi-centennial anniversary of the opening of Japan by Commodore Perry. It is to be noted that the meeting was held in the hall of the Young Men's Christian Association at Tokyo, and that on the platform were prominent leaders in the Japanese government like Counts Okuma, Inouye, Matsukata; also Mr. Griscom, the American minister to Japan, some members of the Imperial Parliament, Bishops McKim and Moore, and a large number of Americans. Mr. Honda, a Japanese gentleman, and Dr. DeForest of our mission at Sendai, acted alternately as chairmen. It is to be noted also that this meeting, which was attended by such a distinguished company of Japanese, was

opened with prayer, and that the speeches which followed in commemoration of the historic event were filled with cordial expressions toward America and the Christian missionaries who had done so much for the nation. The principal addresses were made by Mr. Shimada, M.P., and Count Okuma. We quote from a printed report of the meeting the following paragraphs from the address of Mr. Shimada:—

“The event which they were commemorating on the present occasion was pregnant with far-reaching meaning for the future not only of Japan but of Asia, and not only of Asia but of the world at large. The treaty which had been signed at the village near Yokohama half a century ago was a very simple document. It was not a treaty of commerce, but a treaty of unique character, whose principal concern was the relief of the shipwrecked and such other matters of a purely humanitarian nature. In this the eminent American sailor intrusted with this difficult mission displayed a rare sagacity and a wonderful insight into the real character of the obstacles lying in the path of the Japanese government of those days. Perry thus succeeded in opening the door of seclusion so long and so jealously closed by Japan. From this dated a series of memorable events of the utmost importance in the history of Japan—the restoration of administrative powers to the Imperial Court, the abolition of feudalism, and those reforms which culminated in the establishment of a constitutional form of government. During all these years of steady progress, Japan had always enjoyed the invariable sympathy and active assistance of the government and people of the United States. The trans-Pacific Republic by introducing Japan to the world had given Japan the proud position of being a harmonizer and middleman between the West and East. Japan had herself experienced a severe conflict of old and new ideas, and no doubt in her endeavors to introduce Western civilization to the rest of Asia a similar difficulty would have to be encountered.”

Mr. Shimada expressed his conviction that the same wise Providence which had helped them hitherto would enable Japan to discharge its important mission. He gave some account of matters connected with this treaty of March 31, 1854, referring also to the gratitude which was due not only to Commodore Perry, but to the Hon. Townsend Harris, “whose friendly counsels had saved Japan from many pitfalls in the path of foreign intercourse, notably in the matter of the prohibition in the importation of opium.” Other illustrations of the great friendliness shown by America to Japan were quoted by Mr. Shimada in connection with the Oguri mission to the United States in 1859. Mr. Shimada referred especially to the superior personal character of those who first represented Occidental civilization in the fields of religion and education. “Many of these lofty-minded persons hailed from the great republic on the other side of the Pacific. Who did not gratefully cherish the memories of men like Verbeck, Hepburn, Williams, Thompson, Griffiths, Brown, and Clarke?” The Americans would doubtless say that they had only done their duty, but Mr. Shimada rightly insisted that the Japanese should and did, all the same, feel keenly thankful for the unceas-

ing sympathy and assistance given them by the Americans. Lastly, the speaker referred to a peculiar bond of affinity that united the Japanese with the Americans and the English, namely, the bond of common type of civilization. "Japan," he said, "had definitely identified herself with the Anglo-Saxon type of civilization, which was characterized by its love of freedom, equality, and progress. This was in one sense the result of a geographical necessity. One of the very reasons of America's sending out Perry to knock at our door of seclusion had been the opening of the Pacific coast, which had brought America face to face with Japan across the sea. This geographical intimacy would be immensely increased on the completion of the Isthmian Canal. He concluded with the prophecy that the friendship that had so naturally and so auspiciously been cemented, and which had produced in the past such splendid results, would be fruitful of more splendid events in the future."

Count Okuma's address was quite in the line of Mr. Shimada's. He referred to the fact that the first religious propagandists who came to Japan were men of rare nobility of character, but they were soon followed by men of a different stamp, whose conduct was such as to lead the Japanese to suspect that they were inimical to the peace and tranquillity of the country. He admitted that the home governments at Lisbon and Madrid might have been innocent of evil designs, but their missionaries in Japan certainly led the people to believe otherwise, and that resulted in the shutting of the doors of the empire for two hundred years. This seclusion had some advantages in internal development, but the opening of the doors at a later date was a beneficent event. Count Okuma said:—

"In contemplating at this distance of time the remarkable success with which Perry's mission was crowned, it is necessary to look at the personality of that eminent American officer. The success was in a large measure due to his sagacity and his high sense of justice and freedom. It was fortunate for Japan that a man of his unique qualifications had been sent by the American government, for otherwise Japan's awakening might possibly have been more or less deferred." Referring to the remarkable patience shown by another great American, Hon. Townsend Harris, in initiating the officials of the Shogunate government into the elementary principles of international intercourse, his task, the Count said, "demanded as much patience as an attempt of coaching a primary school boy for a university course would demand."

After expressing in warmest terms his gratitude to the American representatives in Japan, Count Okuma added:—

"In this war Japan represented the aims and aspirations of the civilized world, more especially in connection with the maintenance of the principle of the 'open door.' Japan had to draw her sword to sweep away a great obstacle in the path of the practical carrying out of that principle. Japan's success in this struggle would therefore be the success of the common policy of the commercial Powers."

At the close of this meeting, on suggestion of Bishop McKim, a plan

was introduced for establishing the "Perry Memorial Relief Fund," and the suggestion was seized upon with great enthusiasm, the idea being to raise a fund for the aiding of widows and orphans, becoming such through the present war. It is regarded as having a strictly humanitarian purpose, with no political bearing whatever, but simply as a token of cordiality as well as a substantial aid to those people who are in need. The response that was made at the meeting was quite remarkable, prominent Japanese gentlemen making large subscriptions, several of them being of the amount of 10,000 yen, and the subscriptions on the spot amounted to over 63,000 yen. The American minister and other Americans present cordially indorsed the movement, and it is commended to those whose kindly hearts would lead them to care for the needy.



Rebuilding at Kalgan

ONE hundred and forty miles northwest of Peking is the city of Kalgan, just within the Great Wall which separates China from Mongolia. Before long a railroad will probably connect the capital with this border city which stands at the gateway from the great Chinese empire into Mongolia, and thence farther north into Siberia. At present the journey must be made on the backs of animals and can hardly be accomplished in less than four days.

It was thirty-nine years ago, or in 1865, that Rev. and Mrs. John T. Gulick opened a station at this northernmost post in the Chinese empire. At that time missions in China were for the most part confined to the open ports, and it was a heroic spirit that led to the occupation of this inland city of Kalgan. But the station proved an important one, having reference not merely to outstations in the northern border province, such as Yu-cho,



SECTION OF KALGAN NEAR MISSION COMPOUND



NATIVE HELPERS AT KALGAN

but also as having reference to the Mongols, some of whom were residing in Kalgan, many of whom were constantly passing through the place. It has ever been in the thought of the missionaries to reach out toward the Mongol population northward. The year before the great Boxer outbreak there were three ordained American missionaries in Kalgan—Messrs. Williams, Sprague, and Roberts—six native preachers, and seven other native helpers, with a church membership of 236. There were two boarding schools, one for boys and one for girls.

We need not repeat here the story of the flight of our missionaries northward when the great convulsion occurred in 1900. At midnight our missionaries gathered what effects they could, and stealthily marched through the open gate, beginning the long and perilous journey rendered necessary for the saving of their lives. The story of that escape has been told very effectively by Mr. Roberts in his recent volume, "*A Flight for Life*." The mission premises were all looted and burned, only the foundations of the principal dwellings remaining.

When this wave of rebellion had passed by the missionaries were anxious to return to Kalgan, but the question of reopening it as a station was long in debate. It was proposed for a time to leave it as an outstation, to be visited occasionally by a missionary, but to be ministered to chiefly by native workers. Messrs. Sprague and Roberts, on reaching Kalgan, reported that while buildings were destroyed, most of the church members were living and needing shepherding, and they pled earnestly for authority to rebuild upon

the old foundations. The condition of the Board's treasury caused further hesitation, but when the indemnity for mission losses was received from China, providing sufficient means for rebuilding, authority was given and a cable dispatch was sent authorizing such rebuilding. In their joy over the tidings Mr. Roberts sent us a photograph of the scene as he was sitting among the foundation stones of his old dwelling when the telegram was handed him authorizing the mission to rebuild. Mr. Sprague also reports that in less than two days the plans were ready for the building committee, and a contract was at once made for two houses. He says, "We look out of our windows with complacency at the large squares of brick and the several timbers that had the day before unloaded." They were able to take advantage of the season of the year at which the prices for materials were at the lowest, although building materials are dearer now than they have been in previous times.

There are supposed to be in Kalgan now somewhat over ninety thousand men and from six to ten thousand women. Why this disparity between the sexes exists is not apparent. It probably indicates that the town is so commercial in its character that the population is moving in and out, and comparatively few homes are established. But in the field of the Kalgan district there are certainly one million women who need to be ministered unto by such schools as were once under the care of Miss Diament and Miss Henrietta Williams. May the blessing of God rest upon this reopened work in Kalgan and its vicinity.



DISPATCH AUTHORIZING REBUILDING

Does the Hindu Believe in His Idol Gods

By Rev. H. J. Bruce, Satara, India

ONE often wonders, when hearing of the degrading and sometimes revolting forms of Hindu idolatry, whether it is possible that an otherwise intelligent human mind can actually believe in the efficacy of such worship. We are often surprised to see highly educated men, lawyers and others, engaged in their religious rites around their idols of stone. Are they sincere, or are they doing it simply to make their friends think that they are true Hindus, and so retain their position in caste? One or two instances have recently come under my observation which indicate the utmost sincerity on the part of the worshipers.

Sitarampunt was the secretary of the municipality. His duties were to keep the records of the city, and to act as the executive officer of the municipality. He was a Brahman, and a fine-looking man. He was kind and obliging, and it was a pleasure to meet him when I had any municipal business to attend to. When plague was prevailing it was his duty to look after the infected parts of the city — to warn the people to leave their houses and go out and camp in the fields for safety, and to arrange for the disinfection of houses where the plague had appeared. In the recent epidemic the plague was raging in the immediate vicinity of Sitarampunt's house. People were dying all about him, and dead rats were found everywhere. The civil surgeon warned him that he should leave his house and go out into camp, but he hesitated and delayed. The surgeon urged that he should go at once, otherwise he might find it too late. He replied that he had an idol god in one of the rooms of his house which had come down from his forefathers, and whatever happened he should go there daily and perform his service. He believed the god would protect him. So he went into the fields to live, but returned daily for his worship. After some days, seeing that nothing happened, he began to stay longer at the house, and finally to take his meals there. The result was that he was taken with plague and died. It was his sincere faith in that idol god that led him to expose himself to a danger which he was constantly warning others to avoid.

Duttoopunt was a highly skilled artisan. He could repair anything from clocks and watches to typewriters and *tongas*. I believe he intended to be perfectly upright. Once when I asked him why he charged so little for his work, he replied, "I fear God." He, too, had his household god, and frequently when I went to his house in the early morning I would be told that he was engaged in his worship. The plague visited his neighborhood, also, and the municipal order was that the people should go out into camp. Duttoopunt would not go. When I asked him why he did not go, he said, "My God is very great." The plague came into his house and took two members of his family, but still he stayed on. "All that a man hath will he give for his life." Would a man expose his life to the terrible plague in confidence in a god in whom he did not sincerely believe? I think not.

DEPARTMENT FOR YOUNG PEOPLE

A Splendid Transformation

“THE CHRISTIAN ENDEAVOR SOCIETY NOW HAS A LIVE MISSIONARY INTEREST, WHICH IT ENTIRELY LACKED BEFORE, AND ITS MONTHLY MISSIONARY MEETINGS ARE, TO QUOTE A DISINTERESTED MEMBER, ‘THE BEST OF THE MONTH.’ THE SOCIETY NOW DEVOTES ITS CONSECRATION COLLECTION ENTIRELY TO MISSIONS, NEVER HAVING MADE BUT ONE PER YEAR FOR THIS CAUSE. AN ENTHUSIASTIC MISSION STUDY CLASS IS FURNISHING FUEL, WHICH WE CAN ALREADY SEE CONVERTING ITSELF INTO POWER. THIS LEAVEN SEEMS ALSO TO BE WORKING IN THE CHURCH ITSELF. THE PASTOR, AT THE ANNUAL MEETING OF THE CHURCH IN JANUARY, MADE PUBLIC ACKNOWLEDGMENT OF THE WORK DONE IN REAWAKENING MISSIONARY ZEAL IN THE CHURCH BY THOSE WHO ATTENDED THE SILVER BAY CONFERENCE.”

— *Silver Bay Delegate, 1903.*

Getting Ready for Fall



OBSERVATION TOWER, SILVER BAY

IN war the contestant which is best prepared for the conflict has immense advantage in its favor, even though possessing a smaller fighting force, and the smaller the numbers, the greater is the importance of preparation.

The Missionary Committee must be prepared to battle with ignorance of

missions, indifference, selfishness, and inexperience among young people. For this reason the campaign should be planned and the leaders selected in time to allow training for the work of the fall.

Certain steps must be taken by the committee during June and July if the missionary campaign of the fall is to be aggressive and well directed. Among them may be numbered:—

1. At least one committee meeting in June, in which shall be chosen, (a) the subject and text-book for the mission study class, (b) the leader of the class, and (c) the date of the mission study rally in the fall.

2. Additional duties may be the choice of reference books for the fall study course, and outlining a plan



THE BATHING BEACH, WINONA



SILVER BAY HOTEL AND SUNRISE MOUNTAIN

whereby young people who have become deeply interested in missionary work may be encouraged to read two or three missionary books during the summer. These books should be reviewed briefly in the June or July missionary meeting.

3. A spring or early summer enrollment in mission study classes will generally result in an increase of attendance in the fall and an early organization.

4. The mission study class leader and the missionary chairman should be urged to attend either the Silver Bay or the Winona Lake Conference

of the Young People's Missionary Movement for special training. Where this is impossible, a course of reading should be followed covering the few best pamphlets dealing with methods for missionary committees. Suggestions on such a study may be had by addressing the Young People's Department of the American Board.

5. Summer correspondence by the missionary chairman with the members of the committee, when scattered, or occasional meetings when together, will be fruitful in bringing all to the fall eager for large undertakings.

6. As early in September as pos-



CONFERENCE GROUNDS AND HOTEL, SILVER BAY, ON LAKE GEORGE

sible a meeting for reorganization of the committee should be held, vacancies filled, and a thorough review of the plans for the fall made. At this meeting the program of work for the year should be adopted. This is most important when fall elections result in changes in the committee. At least two members of the old committee should be retained on the new committee, who should inherit a well-

developed scheme of work recommended by the retiring committee.

7. Not later than the last Sunday in September should be held the mission study rally, when the mission study classes are started.

Information regarding any of these or other points in missionary work among young people may be sought from the Young People's Department throughout the summer months.



Summer Conference Delegates

THE views appearing in this issue of the Department for Young People are of well-known summer conference scenes at Winona Lake, Ind. (June 17-26), and Silver Bay, on Lake George (July 22-31). Handsome illustrated booklets are being mailed to all who inquire for them. They contain full information about programs, traveling expenses, entertainment, vacation features, registration, and other matters of interest to delegates. Emphasis is here laid on the value of coöperation between several

Congregational societies in choosing and sending a representative delegate. By this method the expenses are reduced to but a small sum, and co-operation between societies is thereby secured for the following year of missionary work. It is urged that delegates to the Winona Conference be chosen promptly and their names reported, in accordance with instructions given in the circular, to the Young People's Missionary Movement, 156 Fifth Avenue, New York, or to H.W. Hicks, 14 Beacon Street, Boston.



LAKE GEORGE, THE QUEEN OF AMERICAN LAKES

Letters from Young Missionaries to Young People

I. From a Parish Not Overcrowded

By Rev. Edward H. Smith, Ing-hok, China

THE weeks have passed all too quickly in the engrossing work of touring and planning for the winter.

The day before Thanksgiving I stood beside the coffin of the first Christian believer in Ing-hok. At the time of his death Mr. Ding was one of our preachers, and for forty years he had been witnessing for Christ all through the district. And now, as the call came for him to

ing his first year out of college. The third son is at present in the English department of the college. Thus the work finds root, and from these Christian homes come the strong men of our churches.

As I attended the funeral I could not help feeling that through him I had had a living touch with the history of the whole Ing-hok church, and could, through his eyes, see the little shoot of a tree planted here in Ing-hok spreading forth its branches, expanding each year for the healing of her people.

I am now just back from a long tour through the field to the west. Never do I take the journey over these mountains and valleys so crowded with villages without feeling borne in upon my soul the vastness of the task and of the opportunity. Never do I administer the communion and baptize the new Christians without being thrilled through and through with the joy of the service and of profoundest hope and trust for the future of the church in China. The opportunities were never more inviting, the dangers to the churches never more apparent. We are feeling the blessing that came through our annual meeting in Foochow, and to which all our workers went.

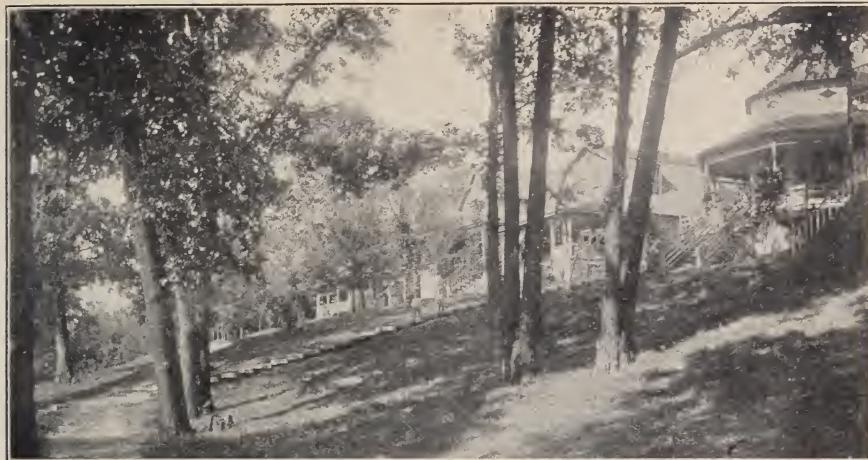
A two-weeks tour through a mission station in Fuhkien would send every one of our preachers at home either into the white, waiting fields or back to his church, on fire with hope and loyalty to the cause of Christ in all the world. If our seminary students could go from church to church in our Foochow Mission there would be both a searching of souls and of pocketbooks. We should not be appealing in vain for workers and schools for Shao-wu, Foochow, and Ing-hok.

Little Miss Helen Huntington Smith approaches the end of her first



A CANDIDATE FOR THE ING-HOK MISSION SCHOOLS

enter the higher service, he was ready and happy to go. With him were all his family. The oldest son is the head Chinese teacher in Foochow College. He speaks English readily, and is at present the president of our Provincial Christian Endeavor Union. His wife, an English-speaking graduate of our Ponasang Girls' College, is at present the head teacher of our Ing-hok Girls' Boarding School. The second son is also one of my Ing-hok workers of promise, this be-



ALONG THE TERRACE, WINONA LAKE

year in Ing-hok in abounding health and spirits and *fair* progress in both English and Foochow. We hope that next year she may take up some useful work, perhaps teaching her parents. The sun sets in Ing-hok now only when she goes to sleep. Wonderful child! Our first.

Mrs. Smith and I have not been in better health since we came to China. We are dismayed in the loss of three workers for next year, one by death, one by ill health, and one by our inability to support so many workers. This is not meeting our present opportunity in Ing-hok as we should.



IN FRONT OF THE HOTEL, WINONA LAKE

From Africa

In Johannesburg and Pretoria

By Rev. F. B. Bridgman, of the Zulu Mission

IT is over six years since we arrived in Natal, and during that time I had not set foot outside this little colony until a few weeks ago, when in the interests of our work I was called to Johannesburg and Pretoria in the Transvaal. Johannesburg is 484 miles from Durban, and the through express covered the distance in twenty-six hours. On the train we passed through Estcourt, Colenso, and Ladysmith, a region which was historic long before the days of Buller and the recent war. It was here that away back in 1838 the Boers on first coming over the great Drakensburg range camped with their wagons and herds. It was here that in the dead of night, King Dingaan treacherously fell upon the unsuspecting emigrants and slew 600 men,



THE BRIDGE AT COLENSO

women, and children. And yet, though taken at so great disadvantage, the hardy pioneers rallied, repulsed the foe, and, ultimately carrying war into his country, broke the power of the Zulu king.

But it is of the greater struggle that the traveler thinks today. From the train one gets a good general view of the scene of battle. There are the Colenso Hills, so innocent looking, but which Buller found, at such terrible cost, to be one great intrenchment of the skillfully hidden foe. Only a few yards from the track stands the monument marking the spot where Colonel Long lost his guns under the withering Boer fire, and in trying to rescue which the son of Lord Roberts fell. Soon we sped across the Tugela River bridge, blown up by the Boers. From now on to Ladysmith, sixteen miles, it is all fighting ground. Every hilltop seemingly bears a monument. Every kopje is lined with "sangars," rude stone walls built for defense.

But Johannesburg! It is a name to conjure with! Not yet twenty

years old, what a part it has played in the history of South Africa and of the British empire! And by its gold output and mining stocks its influence is even world wide. It is our "hub," commercial, industrial, and political. The sense of bigness strikes a visitor at once. You easily guess it to be the metropolis of South Africa without being told that its population, before the war, was 210,000. The altitude of the place is nearly 6,000 feet, little less than Mt. Washington, giving a bracing climate in great contrast to the humid, sluggish air of Durban. The rush on the streets, the new "sky scrapers," built on the Yankee plan and of American steel, the large part taken by American engineers in the development of the mines, and the enormous quantity of machinery bearing American name plates, all remind one of the home land.

The mines are nearly always in evidence. Turn a corner and the eye is met by a smokestack, the high trestle work composing the head gear of



HEAD OF A MINING SHAFT, JOHANNESBURG

some shaft, or else a great, white heap of tailings, an acre or two in extent and perhaps 100 feet high. So far the total value of the output of the Rand mine is about *four hundred million dollars*.

But to the Christian, Johannesburg stands for something better than gold. The mines, trade, land values, policies of state, all-absorbing to the many, are of interest to him only as they affect the extension of God's kingdom. The miners are not the only toilers in the depths. Without show or noise the missionary and his native helpers are doing a work that will live when Johannesburg and its gold are no more. The demands of commerce and industry have brought to the Rand 130,000 men and youths representing every tribe south of the Zambesi, and some beyond. Soon they will scatter to their kraals, their places to be filled by others. Shall these thousands return carrying, as deadly contagion, the vices of civilization, adding these to heathen darkness, or shall they return as heralds of light? To touch these lives with the divine alchemy of the gospel, out of dross to bring purity, to give them life, this is the opportunity that Johannesburg spells to the church

of Christ. And what is being done? Let us glance at the work of our own mission, which illustrates also the work of other societies.

Our missionaries in Johannesburg are Rev. H. D. Goodenough and wife, who have been in charge of the work since its beginning in 1893. They are ably assisted by two of our Natal preachers, Messrs. Joel Bulose and Gardiner Mvuyana. Besides these there is a goodly company of lay helpers who engage in volunteer work on Sunday. With true business foresight Mr. Goodenough has established work at strategic points. There are now four such centers with church accommodations, the principal one being near the heart of the city. Here on Sunday gathers a fine audience of about three hundred young men. Each of these centers is characterized by evangelistic services on Sunday, a midweek prayer meeting, and an evening school.

Here, as in Durban, several hours on Sunday morning are devoted to



INSIDE A COMPOUND AT JOHANNESBURG

carrying the message to the "boys" in their living quarters. The principal native quarters in Johannesburg are the compounds where the mining labor is housed. A compound consists of a long, low, stone building, quadrangular in style, inclosing several acres of ground, which forms a court having but one gate. The buildings are partitioned into rooms for twelve or fifteen men. There are no windows and the doors all open into the yard. In the center of the court is a concrete bathing tank and a kitchen with a dozen or more huge caldrons. Each compound holds from 1,000 to 2,000 men, who hail from the plateaus and river valleys, the hills and coast lowlands of south-central Africa. To individuals basking in the sun, to those making ornaments, or perhaps dressing each other's hair, or to larger groups gathered around the meat pot, the Christian worker seeks to tell the good tidings by conversation, by preaching, or by song. Another feature is the open-air meeting in the afternoon on the Market Square. In the very center of the

city this service reaches a crowd that probably would not otherwise be touched. The audience numbers from 200 to 300.

In this city work, like that of Durban, Johannesburg, or Pretoria, you may count those present, but that does not tell the number of the audience. The African is a born narrator. He delights to recount what he has seen or heard. In graphic touch, by gesture, tone, or facial expression, and in fidelity to detail, I don't know who can match him. The story of the Christ-child, the parable or miracle which has been intelligibly told today, will almost surely be retold to fathers and mothers, brothers and sisters, in kraals far, far away. From such witness Christian communities have already sprung.

The real purpose of my trip concerned Pretoria, the congregation there having invited Mr. Goodenough and myself to represent the mission on a council called to consider the advisability of organizing a church. Sundown



THE DOORNFONTEIN CHURCH, JOHANNESBURG

on Saturday found us in the "location," a part of the city reserved for the occupation of natives. During 1898 some young men, converts of an English mission, began an independent work in this native quarter. They built a chapel, the walls and roof being a patchwork of the tin lining of packing cases. As you may imagine, this shanty in the sunny days and cold nights of the climate was like an oven and refrigerator by turns. Happily natives incline to regard such conditions with stolid indifference. Three years later the work had so prospered that the congregation put up a substantial stone and brick church to seat 300 and costing \$1,200. By a peculiar course of events, this work became associated not long ago with the churches of our mission. And now representatives of the churches had come to consider the organization of a church. The council convened at 8 P.M., and continued in unbroken session until three in the morning. In such meetings with the natives, if you want success, you have simply got to go at the African

pace. I have sat with two advisory councils which met from 8 A.M. to 6 P.M. every day for a week.

The difficulty on this occasion was the question of finances. Between its debt on the church and the salary due the preacher the council found that the congregation was owing \$850. It was only when the congregation agreed to promptly bank their collections with a responsible trustee that the council advised the organization of a church.

Sunday from 10 A.M. to 3 P.M. was given to the examination of candidates for church membership. At three came the public services, with a crowded house, when the church was formally organized, and twelve young men were received on confession. Under the leadership of Mr. Goodenough, in an enthusiastic half hour, over \$500 was pledged toward the debt. Many of these pledges represented from one-fourth to one-third of the donor's earnings for five months.



NATIVE CHURCH AT PRETORIA

Besides this work in the location, the Pretoria church has started and is maintaining four promising branches. Moreover, as the result of the efforts of several of its members on returning to their kraals, an interesting work has been opened in the coast lowlands some three hundred miles from Pretoria. Already 140 converts have been baptized there. This whole Pretoria enterprise is significant, as showing what natives can do on their own initiative and from their own resources. This work was begun and carried on by natives for five years with no aid from a missionary. It also illustrates a very common failing in native organizations, *i.e.*, the poor management of finances. In this and other ways the work would be strengthened by judicious missionary supervision. The Pretoria church has several times asked for a missionary, and Mr. Goodenough is now giving such help as he can by periodical visitation.

Pretoria is a growing place. As the capital of the Transvaal and as a railroad center it undoubtedly has a future which will offer enlarging opportunity for mission work.

Letters from the Missions

West Central African Mission

GAINS AT KAMUNDONGO

MRS. WELLMAN sends, under date of February 2, the following cheering account of the work at Kamundongo:—

“We have had a happy and prosperous year. The work under direction here has advanced along every line. You will be very much interested in the outstations, of which we have eight; five of these are upon a firm basis; three are not so well established, but we know whose is the harvest. Dr. Wellman has recently completed a round of visits among these eight schools; such an experience, although wearying to the body, is certainly a great encouragement to the heart.

“Our largest outstation is located at Katema’s, and is distant about seven hours. The most interested hearer at this place is Katema himself, a chief of commanding presence and powerful influence. To sit talking with him one does not realize that he is stone blind, yet such is his case, and it may be that the loss of this sense has made his ear more attentive to the gospel. His desire to learn about the kingdom of heaven is pathetic; his attitude of mind is at once eager and humble, and we note many indications of an awakening of the soul which has so long been in darkness.

“Of the young people on our station, I can say no better word than that their lives are becoming richer in spiritual experience. Among them we notice an upward growth, a desire to grasp more fully the teachings of the gospel. We had with us for the Week of Prayer Mr. Woodside, of Sakanjimba. He led our thoughts from day to day, step by step, from the contemplation of a sin-cursed world to the offered redemption. At the final meeting of the week thirty-three young people, men and women

and some lads, expressed themselves as desirous of leaving all to follow Jesus. Since that time three others have come to us in private to speak of new hopes and desires; for them all we ‘give thanks and pray daily.’

“At the close of the Week of Prayer, Dr. Wellman baptized and received into the church twenty-five candidates who have been for months preparing for this admission. It was a glad day for them as well as for us; all were young men and women but one, a chief, Jengua, whose progress and faith have been a great encouragement to us all. It was noticeable that among those who were received into the church were thirteen whose first lessons in Christian living were received from Cituvika, our faithful teacher at Kambueyo; several of the thirteen subsequently moved to other stations, and two came here, yet we feel that the outstation at Kambueyo was a large factor in bringing the light to these young people. Dr. Wellman has begun the year with a catechumen class of twenty-seven. He has also organized a class of seven at Katema’s, and one with two members at Hosi.

“Our Sunday school superintendent, Kolembi, reported in the senior and intermediate departments yesterday an attendance of 213. Miss Stimpson had 106 in her primary department. All Sunday services are well attended, in spite of the interruptions for purposes of trading trips and the heavy rains of the season.

“Kolembi, whom I mentioned above, is a bright, attractive fellow. His qualities are such as to make a good pastor. We grow to depend more and more upon Kolembi and Lumbo, and there are many others who are becoming noble men and women in Christ Jesus.

"We as a missionary group have been greatly helped by the addition to our number of Mr. Ennis. He is practical, thoughtful, and sympathetic. The natives have received him with great enthusiasm, and we have never seen such a welcome given a new comer as was accorded him. For months the Chris-

tians had been praying for an addition to our working force, and when they saw their prayers answered in the person of Mr. Ennis, their gratitude knew no bounds. The day of his entrance among us was made a holiday, and the evening was filled with heartfelt prayer for him."



East Central African Mission

BEIRA

MR. WILCOX, whom we have before reported as having gone to Beira, with a view of commencing a station there, writes after his arrival that he finds a good opening, both for residence and for Christian work. He had met a representative of the Methodist Mission and learned from him that it was not the intention of that mission to work at Beira among the natives, but only among English-speaking people. The impracticability of combining work for both blacks and whites is apparent, since the caste lines are so rigidly drawn that the white people would not receive one who was doing work for the natives. Mr. Wilcox's purpose being to reach the natives, there can be no conflict between the two missions. Mr. Wilcox speaks of the opening as being more encouraging than he had anticipated:—

"We have a perfectly clear field. From Inhambane to north of the Zambezi I am the only missionary to the natives in the Portuguese possessions, and there are plenty of people here. This morning, as I was going down street in the ordinary business hour, I counted fifty-four stalwart native men in

sight, either walking the streets, lying on the sidewalks, or carrying burdens. I have begun a school at once. We were over a year at Inhambane before we found one person who was at all interested in a book. But here I started the first night with three scholars, and last night there were five who came, and looked me up in my new quarters. Three of them have bought spelling books, and they seem intensely interested. Some of them come to me three times a day, whenever they can get off from work. They hardly give me time to eat or sleep. If I did not think it most important to keep on their good side I should be impatient, as I am not ready for them yet. According to what they tell me, when I do get ready for them, and they know I am here, I shall have more than I can attend to."

Mr. Wilcox reports that he finds good rooms, at fairly reasonable rates, in a healthful spot, and he has established himself at a point where he can look across the harbor to the mouth of the Busi River, which can be easily reached by a steam launch. For the present he will confine his work to the town.



Western Turkey Mission

SCHOOL AT TALAS

MISS ORVIS, under date of March 10, writes:—

"The school is in good condition and there is a splendid spirit of earnestness

on the part of teachers and pupils. There is a willingness for honest, hard work which ensures success. When I look back to the first weeks of the school year and remember how careless

and indolent many of our pupils were I marvel at the change that has come about. And this change is evident not only in the lives of the new pupils, but very surely it has come in the case of a few of our seniors and juniors. The Greek girls are very conservative and withal very obstinate. They do not find it an easy thing to yield a point. Yet two of the senior girls, who were quite unsatisfactory in many respects, have now become strong in their influence for all that is best and truest in the life of the school. One junior girl, whom I had occasion to rebuke often because of her careless, slovenly work in the algebra class, is now one of the best pupils I have. In every way she is striving to give testimony and prove that she has indeed entered upon a new life. The best of it all is that the change has not come about because of the training and discipline of the school, but because of a changed heart and a surrender to Jesus Christ. Being led to see that the

way to prove their love for him is to do all things as unto him, they are trying to study algebra and wash dishes and sweep floors better than ever before.

“Since the holiday vacation Mr. Fowle has had a class of some sixteen to twenty of the girls, who spend an hour a day with him. He has been teaching them the truths of Christianity as expressed in the creed.

“The Christian Endeavor Society adapts itself to our needs in many ways. Those who were members here last year retain their membership, sending responses for the consecration meetings. They also do committee work, Sunday school, good literature, or visiting, and then send reports. In some cases they associate others with them, and it may be that new societies will eventually be organized. Our prayer meetings are full of life and earnestness, are bright and interesting, and often *full of power*. I never attended Christian Endeavor meetings at home that were any better.”



Madura Mission

A YEAR'S WORK

THE Annual Report of the Madura Mission for 1903 has been received, and though it has not been a year of great ingathering, there are many facts presented which indicate steady progress. Would that the whole pamphlet could be read and pondered by those who give and pray for this India mission. It is, of course, impossible in the space at our command to give large extracts from this pamphlet of eighty pages, which has been prepared with much care by Mrs. John P. Jones.

The force of Americans in the Madura Mission numbers thirty-nine, three of them not being under appointment by the Board—sixteen of them being men. The present report shows that there are 507 villages in which there are Christians under the care of these mission-

aries, while there are 355 congregations holding regular services. These congregations are ministered to by 176 catechists and pastors. Many instances are reported indicating the widespread knowledge of much Christian truth, so that fruit is being gathered in unexpected quarters.

From the reports of the eleven stations we select one, Aruppukottai, as a good representative of them all. This was formerly called the Mandapasalai station, and has a population of 240,000, of which number 4,272 are enrolled as Christians. There are eighty-one regular congregations and forty-six village schools, and more than one hundred villages in which there are Christians. There are connected with the station four native pastors, forty-four catechists, thirteen Bible-women, and fifty teachers.

Mr. and Mrs. Hazen, assisted by Miss Quickenden, have had supervision of all this work, and of it Mr. Hazen writes:—

“Aruppukottai is a rural station, and if it is noted for anything it is for its village work. It has a large boarding school and extensive Bible-women’s work, but these are naturally fed by and grow out of the work in the villages. We can truly say that we have taken solid comfort in this work during the past year. We have noticed a steady growth and development of life in some of the congregations, especially the new ones, more of a readiness to give for the spread of the gospel, and more willingness to settle disputes by arbitration than a hot haste to resort to law, as formerly. They are also more willing to discipline members themselves for wrong-doing than formerly, when it had to be done entirely by the missionary. Some congregations have of their own accord formed a system of rules, with fines attached for irregular marriages, for breaking the Sabbath, for shirking benevolent contributions, and for failure in attending public worship. It has cheered us not a little to see men who were very angry at some supposed injustice finally yielding to persuasion and prayer, showing that grace is still in their hearts and has triumphed over evil inclinations.”

THE ROBBER CASTE

“One congregation made up entirely of the robber caste came to us last year. This year they have assisted in building a church and now are regular worshipers, their women and children also coming to service. On a week day we came upon them suddenly and asked if they wanted service. ‘Certainly we do!’ Within five minutes all had assembled, and when we talked to them of the things of the kingdom their faces fairly shone with delight. They were once the worst people of the entire region, now none are more orderly and quiet.

The transformation in their lives is truly marvelous.

“In another village thirty or forty Koravars joined us. They were such notorious thieves that the police used to go to their village at midnight and call the roll. If any man were absent he was charged with any crime that might be committed that night within a radius of many miles. Now their children are in our boarding school, and some of the adults are coming into full fellowship in the church. During the year we have built four new houses for catechists, and five new churches. This means that one congregation that worshiped in the street has been housed and that four others are new congregations, showing a decided gain, and four catechists who formerly were cramped into most uncomfortable quarters, for which we paid rent, are now happy and comfortable in a mission house. All these buildings were made of mud and thatch, costing about sixty rupees each, or twenty dollars. They average twelve by twenty-four feet inside, with one door and four small windows about fifteen by twenty inches each. They answer for a beginning. Then when the congregation grows rich and strong they sometimes build a larger edifice of more permanent material. We cannot build the permanent ones at first for the simple reason that we have not the money. We build no church where the people do not contribute all that they can. Generally they are so poor that they can give no money, but they can give work if the church is composed of mud the same as their own houses. Hence we require them to put up the walls, and they do it cheerfully. The total of contributions which they have made for benevolent objects is \$761, which averages sixty cents for every communicant. This is 706 rupees more than last year, and by far the largest in the history of the station. The people have entirely supported their own pastors, including salary and tour-

ing expenses, repairs on the parsonage and on the central church, and each pastorate has a little balance in hand, which has never been the case before. And when, at the close of the year, we told them that some catechists must be dismissed to reduce expenses, some of the people came forward and said, 'When you stop our catechist's salary we will take up his support ourselves.'

INFLUENCE OF SCHOOLS

"The Christians of Aruppukottai town are weavers, but all others with few exceptions are farmers. While the majority of our people may be said to belong to the outcast classes in the social scale, yet it is not exclusively so. We have in our boarding school representatives from sixteen different castes, which is a fair sample of the condition in our village congregations. We were delighted to find that a teacher-catechist in one village, who belongs to the lowest class, had gathered into his school many high caste boys, and the truth had taken such a hold of them that three of them wanted to be baptized at our last communion there. The prominent Hindus of the place respect the teacher and are influenced by him. He is tactful and wise, wears a clean garment and leads a clean life. Hence no one objects to his caste. Surely God is at work breaking down this mighty barrier of caste. Hindus respect clean, pure men, and such we endeavor to have for the Lord's work.

"In every congregation where practicable we have a school, primarily for the benefit of the Christian children, for no congregation will be strong and stable if the children are allowed to grow up in ignorance. The Hindu children are allowed to come to this school, and they are glad to avail themselves of the privilege. As the Bible is daily studied in the school, together with prayer and Christian song, these Hindu boys become interested, wish to come to the

boarding school, are converted, and finally make some of our most useful mission agents. We have some real manly little fellows now studying at Pasumalai who came in this very way. The case of three boys who wanted baptism at our last communion in their village is a good illustration of the good work being done by these village schools. Also through the boys the parents are reached. We have several instances in mind at this moment of parents just ready to be baptized through the influence of their sons who were converted in our schools. Those schools, of which we have forty-six, are a mighty force for good undermining the whole fabric of Hinduism."

THE HIGHER EDUCATION

A large section of the Annual Report of this mission is devoted to the educational work, special reference being made to the higher Training School for Girls in Madura city. The opening of Capron Hall took place on December 15, 1903, a new building erected at a cost of about \$20,000, one-third of which was a grant from government. Something over \$12,000 came by the Woman's Board of Missions, and the remainder from private individuals. The building is large and admirably adapted for the purposes for which it was designed. During the year there have been nearly three hundred pupils on the rolls, of whom 180 were boarders. Madura High School reports an attendance of 328 pupils, seventy-four of them being Christians. Pasumalai College has had 549 pupils in all its departments, twenty-nine being of college grade. Of the Theological School Dr. Jones reports:—

"Seventeen students have been in attendance during the year. To this should also be added twelve women — the wives of the students. They are equally worthy with their husbands to be enrolled as and called 'students'; for they have done very faithful work in the classroom for at least two hours daily, and in

some cases have even excelled their husbands in the examinations. We feel abundantly repaid for all our efforts in behalf of these women.

"The new class received into the institution this year is one of exceptional strength and promise. It clearly represents, however, one serious difficulty incident to our work, and that is the unequal training which its members have received, and the consequent disparity in their ability to carry on their studies.

"As in former years, work has been regularly conducted by students and teachers in surrounding villages. Wednesday afternoons have been entirely devoted to this village preaching work, and thousands have thus, time and again, had opportunity in more than twenty of these neighboring villages to hear and consider the gospel message. Four regular itinerancies were conducted, covering twenty-six days, during the holidays. Through these the gospel was preached to 12,000 people in 138 separate villages. This work affords excellent opportunity for the students, and at the same time it enables the masses in remote towns and hamlets to hear the story of the cross."

THE PRESS

Of the work of the press, Dr. Jones gives this report:—

"As a branch of mission work this has two interesting aspects. In the first place, it is practically a self-supporting branch of industry in which we are employing about twenty native Christians, and are constantly training boys into the respectable and useful printing and binding trades. I know of no industrial training among missions in India that is more free from objections, encumbrances, and drawbacks than this. It furnishes every one here taught with a trade which is almost the only one not yet subsidized and narrowed by the caste system, and which, therefore, everywhere invites our

Christian men and gives them a chance for a respectable livelihood.

"But far more important than this is the function of this department as a positive Christian and missionary agency. I know of no other agency now at work in India which enters more directly and mightily into the work of directing and developing the life, thought, and piety of our Christian community, and which at the same time carries more light into the thought and leaven into the life of the non-Christians of this district and presidency.

"Even in the Tamil country alone we have 60,000 native Christians who can read, and who need to be supplied with a literature well within their means, and such as can strengthen and nourish their Christian life. And besides this we have ten times this number of reading non-Christians, who have practically no tracts or books that can enlighten them, or stir within them high ideals of life or worthy thoughts of God and duty. This then is our opportunity; and it is a door which every year opens more and more widely and invites with an increasing urgency.

"We have not only added to the fonts of type, but we are specially encouraged by the gift of a large cylinder Hoe press from America. Owing to damage caused to it upon the voyage we have not yet been able to use it, but we eagerly look forward to the day when it will add greatly to our efficiency.

"The work accomplished during the year, of printing and binding, has been considerably in excess of any done in former years. The results of our efforts have been 44,223 volumes of books and tracts, which aggregate 2,696,142 pages, of which 2,544,069 pages are in Tamil and 152,073 pages are in English. As job work we have printed judgments for three courts of justice in Madura, and during most of the year have done all the printing for the Madura municipality."

GENERAL MEDICAL WORK

The Woman's Hospital under the care of Dr. Parker, assisted for the year by Dr. Annie Young, of the Jaffna Mission, reports the total number of patients as 50,531. Of the Men's Hospital, Dr. Van Allen says:—

"The past year patients have been attended to as in other years, their wounds dressed, their sufferings relieved so far as possible, and their diseases healed so far as we have been able to heal them. The hospital has been open day and night, tens of thousands of bottles of medicine have been given out without charge, and the gospel of Jesus Christ has been presented to all. Twenty-two thousand patients have been treated; these are new cases and do not include return visits. About 35,000 prescriptions have been written. Of surgery we have done comparatively little. But after all, with us as with others, the really great interest centers around surgery. Chloroform and the knife give the confidence and also the financial in-

come. It cost last year 12,000 rupees to carry on the hospital—of this 9,000 rupees was contributed by patients, mostly surgical cases.

"The income from patients is wholly voluntary; no charges are made for medicines or medical attendance, it is all left to the patient what he will give. So far as I am able to see, we receive more by this course than by a system of charges. Some are absolutely ungenerous—some are pitifully generous. A man came as patient; he was on a very small salary, and had been ill five months with no income. His people were mostly women and children dependent on him; but in his gratitude for treatment he said, bravely, that he was going to give a thank-offering to the hospital. 'How have you been living these five months with no income?' 'I have been borrowing money.' 'If you haven't any income how are you going to give anything to the hospital?' 'I will sell all the furniture in my house, but I am going to give something to the hospital.'"



North China Mission

LIN CHING AND ITS VICINITY

SINCE the Boxer outbreak Lin Ching has not been reopened as a station, but Mr. Chapin, who resides at Pang-chuang, has recently returned from a tour to Lin Ching and the outlying stations, and he writes, under date of February 6:—

"I found at Yueh Ho that the young man partially blind, Wang Ch'ing Yü, has been keeping the few members together, and there have been a few additions. The growth is not rapid, but steady, and the influence of this young man is excellent upon the little company of believers.

"At Tung Ch'ang-fu there is a more rapid growth than at Yueh Ho, but it is steady. Mr. Tu seems to have special qualifications for his work there, and is growing in the esteem of the

people. He has gathered about him a dozen or more men, who meet every evening for study and prayer, besides preaching regularly day by day in the outer chapel. There is one drawback to this, as to our other places—there is no opportunity to reach the women. But recently he has been offered a place on the opposite side of the street for a sum so small that I have commissioned him to purchase it, and suppose that by this time the deed has been made out. This place is much larger than our present one, and will enable a family to live on the compound, and so help to bring the women under the influence of the gospel.

"At Tung Erh-hsien young Mr. Chang is improving from his sad experience of last year, and has a large number

of inquirers about him, but finds it very difficult to get them to learn to read and attend services. There are a few of a different spirit, and these form the nucleus of the church to be in that region. They plan to build a chapel the coming year, but I doubt if they are able to raise the funds, and it is out of the question for us to do anything to aid.

"At Po P'ing-hsien we have bought and fitted up a small street chapel. The price (less than \$50) is as low as we could ask to have it, but it will be well to expend twice as much more in order to put the place in thorough repair.

"Mr. Yang reports over thirty villages around Ch'iu-hsien City in which there are inquirers numbering all the way from two to twenty. These men are far from being all earnest inquirers, though a few are such. It will require time and a great amount of teaching to sift the wheat from the tares and arouse in the souls of those who desire something, they know not what, a genuine longing for the Word of life.

"I spent nearly a fortnight at the home of one church member, Mr. Fang, the richest and most influential man in a large territory. I was extremely pleased with the simplicity of his prayers, the genuineness of his character, his desire to see his old mother a true believer in the Saviour, and his spending time every day in order to teach his wife to read.

This last in itself would prove him to be an exceptional man. But he is much more. He is a reformer, with a patriotic longing to see his land free from foreign domination, and still more a desire that the corruption everywhere existing may give way to pure methods of administration.

"Last winter he opened in his court-yard a large kitchen to provide food for the wretched poor, who only in some such way could be saved from starving or misery. It was through his efforts that several quarrels between our inquirers and the Roman Catholics were brought to a wise settlement. Of course he believes in the new learning, and sees how absolutely necessary it is for China to take a turn to the right; but he is no longer the hot-headed man he was a few years since.

"When we think what he has given up for the gospel's sake, we can well take courage. Few men with a warrant entitling them to take office as a county magistrate, and the consciousness which he must have that he is fitted to fill a much higher office under government, would give it all up, because, as he said, he must cheat and steal, as well as worship the false gods, if he were to take office. Not until he made that statement last spring did I give him baptism. In his village there are over twenty inquirers, but only one or two who, like him, are in earnest."



Japan Mission

MILITARY ENTHUSIASM

DR. ATKINSON, writing from Kobe, March 1, reports intense enthusiasm among the people as they entered into the conflict with Russia. He does not apprehend that there will be, at least for the present, any decrease of interest in Christian things:—

" Soldiers are going through Kobe by the train load night and day. Both sides

of the line are decorated with lanterns and flags, and great crowds of people. The cheering is abundant and hearty, and the send-off a fine one. The troops do not stop off in Kobe for rest this time. They have from a few hours to a few days at Hiroshima, nearly three hundred miles west. The Christians there have organized themselves, and are giving a little package of useful articles

that each soldier can put into his knapsack. I have been asked for copies of *Morning Light*. I have just sent 5,000 copies of this month's issue. It is on the whole a very appropriate number, though I had no expectation of this call for copies. Misses Barrows and Talcott share with me in sending the 5,000 copies. I am also sending a thousand or so copies of my booklet on the

origin, significance, and work of the Red Cross Society, and nursing.

"I shall be very glad if you can secure some aid for me, for there will be good opportunities for distributing copies of the paper through the year. The wounded and sick will be glad of reading matter, and their condition will be likely to make them more than usually susceptible to Christian teaching."



Micronesian Mission

MORTLOCK ISLANDS

The Vine reached Ruk on October 1, bringing Mr. Jagnow as a reinforcement to that station, and he was most cordially welcomed by those who are to be his associates. Five days later Mr. Stimson, Mr. Jagnow, Miss Elizabeth Baldwin, and the native preacher Moses, with six native teachers and their wives, embarked on *The Vine* for the tour of the Mortlock group. The hearts of the missionaries had been greatly burdened before starting with reports which had come from this group of defections on the part of teachers and church members, and the reports which are now sent are very far from encouraging. There is great darkness, though some light. Word had been diligently passed among the islanders that the German authorities were opposed to our missionaries, and desired that the heathen practices in which they had indulged should be resumed. These reports were easily believed because they were in the line of the depraved tastes of a large number of the natives. Mr. Stimson on this tour evidently made very thorough examination of the affairs at each station and gives details. The summary of what came to light is given in a letter from Miss Baldwin, who reports both the light and the shade in the story. Mr. Stimson speaks warmly in his report of the services which Mr. Jagnow rendered. His words, though spoken through an interpreter, had an added

force to the natives because he is a German, of the same nationality as the government officials. The most serious feature in these defections is what is discovered in the failings of many of the teachers who had been trusted heretofore. Miss Baldwin writes:—

"The reports which had come to us from the Mortlocks since the German man-of-war carried four of our Christian young men to Ponape as prisoners had been very distressing, and we were glad of an opportunity to visit them, to carry them anew the precious gospel message, and to dispel from their minds, as far as possible, the false impressions they had received.

"As Namaluk was omitted last year in the annual tour, we made that our first stopping place. It was a sad story there, for almost all of the professed Christians had gone back to the painting of their bodies and the heathen dance in the hope of attaining favor with the government, and but a very small company were able to sit down with us at our Lord's table. Those who had thus yielded to the temptation to deny their Lord were very desirous of still being counted Christians and of partaking with us the emblems of his broken body and shed blood; but we were all of one mind in telling them that this could not be allowed until there was evidence of repentance and the putting away of former things that they might be the true children of God.

"Sunday, October 11, found us nearing Etal, and at three o'clock in the afternoon a meeting was held, with addresses by Mr. Stimson, Mr. Jagnow, and Moses, urging the people to serve the Lord and him only, and at the close we had a service with the women. There was the same story here as at Namaluk, and but very few had remained faithful. The chief, who was also a deacon of the church, was out in full heathen attire, and was much displeased at not being allowed to partake of the communion at the service held the next morning. We urged him to remember his responsibility as leader of his people; and when we were at Kuta, a few days later, a note came from him expressing sorrow for his conduct, and saying that when we came next year we would find him on the Lord's side, literally 'sitting toward the religion.' God only knows the sadness which filled our hearts as we saw the tares which the enemy's hand had sown since our visit of last year, yet there was always cause for rejoicing in that the few, 'the little flock,' had stood fast in the faith."

SATOAN AND MOTR

"We anchored at Satoan, October 13, and were off early the next morning for work, with the exception of Mr. Jagnow, who was too ill to leave the ship that day. Pilli, the teacher here, was accused of having fallen into sin and had gone to his home at Lukunor. So far as we could learn the people had not relapsed into heathenism as at Namaluk and Etal, and but three church members were disciplined. Action was deferred in reference to a teacher for this station until we had opportunity to see Pilli. Shortly after dinner the following day the vessel anchored at Kuta, and we went on shore immediately. There was a large number of people gathered to greet us, and we were delighted to find the work here in so good condition. The other islands had urged these people to

join them in returning to the old ways, but they had replied that they would 'stand by the Book.' At the communion service the next morning thirteen children were baptized, a new deacon was elected and set apart to fill the place of the one who had died during the year, and seven were received into church membership. Of the seventy-nine children baptized at this station last year only one had died, and the Christians had been, as a rule, faithful. This was a very bright spot after the experiences we had been having, and our hearts were full of praise.

"There was a very hearty welcome awaiting us at Motr when anchor was cast there the next morning. Two services were held that day — a general one, in which Mr. Jagnow was introduced to the people and addressed them, and a woman's meeting. The following day, Sunday, communion was administered in the morning, a large number partaking. Eight children were baptized and two new deacons were set apart to assist in the work, as two of the deacons are invalids. Esra, the former teacher, went to his home, Lukunor, in June, and his wife dying there he had not returned to his work, so we had taken with us a new teacher for this station. In the afternoon Mr. Stimson introduced Puenan to the people and spoke to him from Paul's words of advice to Timothy. Puenan is one of the number taken as prisoners to Ponape last December, and was returned to us in June. In August he was married to Eleanor of our school, and now enters upon what we trust will be his life work. Pray for these young teachers that the Lord may bless them and keep them, and that in all their conduct they may glorify him.

"From Motr we returned to Satoan, as Pilli the teacher had come on board the vessel at Kuta. The woman who accused him was called, and before the chief, deacons, and ourselves told her story, which we all believed to be true,

although Pilli denied it. The people were very desirous of having a teacher with them, so Amon and his wife Alis were brought from the ship and presented to them at a public service. Mr. Jagnow also addressed them at this time, as he was unable to meet them before. We were much pleased with the cordial reception the people gave their new teacher, and we pray that he may be greatly blessed there.

"Ta was the next station visited, and many discouraging features were found in the work there. Three of the teacher's sons, young men, had all gone astray during the year, and so had many of the other church members. One girl from this island came with us to become a member of our school."

LIGHT AND SHADE

"Lukunor was reached at noon the following day, and we had a very cordial reception. We had heard some very unfavorable reports of the teacher and the work here, but almost all of these were denied as false in our presence, and for lack of sufficient proof to the contrary we accepted their word. A similar experience awaited us at Oniop, the other station in the Lukunor lagoon; a very fair face was made before us, and but few church members were disciplined at either place. Some days later we learned that these two teachers had deliberately planned to deceive us and escape the discipline exercised at the stations first visited. They called the people together and made them promise not to reveal the true state of things and to deny all charges brought against them. The chiefs at Lukunor had urged that the truth be told, but the others prevailed. A letter was sent back to these teachers, reprobating them for leading their people into sin, urging them to full repentance and confession of their guilt, and warning them to beware lest while teaching others they themselves be cast away.

"On Tuesday morning Pis was reached, and we were glad to find that Ezra and Beulah, the young teacher and wife who were left in charge of this station last year, had been faithful in their work, and the people had not relapsed into heathenism as at other places. Fourteen were received into church membership. At Losap also the work was in very good condition, considering the fact that they were left without a teacher shortly after our visit last year, and the services had been kept up by one or two of the Christian young men of the place. Three men here united with the church. We left with them, as teachers, Etomuan and his wife Emma, who has been one of our most valued girls, so capable and yet so meek and quiet. We wish for them a precious harvest of souls on this little island of the Pacific, as they start out on their married life and on their work as stewards of the grace of God.

"But what shall we say of Nama, the last station visited? Formerly one of the most promising, it is now almost utterly given over to spirit worship and the deeds of darkness that accompany it. Even Allik, the teacher, who was faithful for so many years, has yielded to temptation, and not only left his people without reproof for their sin, but entered with them into it. His wife has become since our visit last year a raving lunatic, or a demoniac, and it seemed to us that the latter statement most clearly fits her case. One deacon, who had been faithful, met us as we landed and greeted us. He was soon followed by Charlie and Maria, formerly teachers at one of the stations at Ruk, who had also stood firm in the terrible tide of temptation which has swept over these islands. While service was being held in the church the mutterings of the people engaged in spirit worship in houses near by could be heard. Yet even here there was the little company who could sit down with us to celebrate our Saviour's

dying love in giving himself for us. The teacher, Allik, was dismissed, and the church left in the care of the deacons and the Christians, as we had no suitable teacher with us for that station.

"The following morning found us once more at Ruk after an absence of but twenty-five days, as there had been favoring winds. The distance, which consumed one week in making last year, was accomplished in four hours on this trip."

Miss Baldwin speaks in conclusion of an encouraging feature—that there is a great demand for Testaments. Everywhere people are asking for them, and

few or none are to be had. The supply is exhausted. We are glad to report that a full supply goes down by the new vessel. Miss Baldwin, while expressing her deep sorrow over the report which they are obliged to send, begs that these reports "may in no way lead to discouragement, but rather to more earnest and prevailing prayer." And she adds: "One needs to have lived among these people to understand how great the temptation has been to return to those former heathenish practices which unprincipled men have taught them to believe would give them favor in the eyes of 'the powers that be!'"



Items from the Missions

Micronesia

Mrs. F. M. Price, Guam. Mr. and Mrs. Price have labored for years in China, and also for years on Ruk and latterly at Guam. Mrs. Price writes from Guam:—

"I know that the work in China is inspiring, because of the great number to be reached, and so in any large empire; but the individual missionary can only reach so many, and will that number be more than ten thousand, the number we have here? In all our experience we have never seen a field more interesting and with greater possibilities for the individual worker than here. These people are far above the people farther south in intelligence and civilization. There is a good field for educational work as well as a wonderful opportunity for evangelistic work. We are the only force

making for righteousness in this American colony, and as such wield a large influence."

Africa

Robert G. Moffatt, Chisamba, reports a most cordial reception given at the out-station of Ciyuka, which he had visited with Mr. Lane, of the English mission. Mr. Lane was impressed by the remarkably strong character of the chief of Ciyuka. "This chief killed a pig, and Matenda sent a sheep as presents to their guests. At Matenda's and Ciyuka there are fifty-six in the catechumens' class. The schools are attended by large numbers considering that several went with Dr. Massey and Mr. Currie. The majority who attend seem eager to learn. The chief is usually found in the school with a book in his hand, following those who are reading."



Notes from the Wide Field

CHINA

CONSTANT GROWTH.—The London Missionary Society continues to have most cheering reports from its mission stations in the interior of China. Mr. Lidell, of Chi Chou, writes: "The individual heroism of many of our Christians in

standing the petty persecution of their heathen neighbors can never be described. God has been manifestly in our midst, and we feel deeply grateful for all the tokens of his presence during the past year. There are many signs which prove that the population of this great district is being moved towards God." From the same station, Dr. E. J. Peill writes: "There seems no abatement of interest in the gospel in this district, but rather a constant growth, in spite of the great dearth of preachers and teachers. . . . There are literally thousands in Mr. Liddell's district wanting to be enrolled as inquirers, and large numbers also in Mr. Rees's district. Thank God for such magnificent opportunities! It is a work that angels might (and probably do) envy. Mr. Cousins and Mr. Bolton will be surprised with the immensity of it. Surely God will soon send forth more laborers into the whitening harvest."

MADAGASCAR

Rev. Mr. Pearse, who has recently returned from a furlough in Great Britain, writes shortly after his return:—

"From the mission standpoint my impressions of the condition of things are decidedly favorable. There has been advance and improvement since we left in the spring of 1902. The attendance at the services which I have gone to has been excellent, and the reverent behavior and attention of the congregations are very striking. Last Thursday afternoon, Mrs. Pearse and myself were at Andohalo church, where the young Christian Endeavorers, in connection with some of the churches in Tananarivo and suburbs, had arranged to hold a united service. I estimated the attendance at about eight hundred. One old woman (probably eighty years of age) was present, and asked to be allowed to 'say a few words.' The permission was, of course, granted, and in a very pathetic manner she contrasted the favorable conditions under which Christianity can now be accepted and followed with the cruel persecutions which she and others had to endure in her early days. Altogether it was a most encouraging occasion, and full of promise for the future."

POLYNESIA

NIUÉ.—Rev. F. E. Lawes, in *The Chronicle* of the London Missionary Society, gives a striking account of what has been accomplished on Niué, or Savage Island. It is a marvelous story of the power of the gospel in transforming an island, whose very name indicated the idea that navigators in the Southern Seas had formed of its inhabitants, into a most attractive region. It seems that Niué was evangelized by native Christians from other parts of the Pacific, first by Peniamina, who was a native of Niué, who had come under the influence of the gospel in Samoa. This was in 1846, but the real apostle of the island was a Samoan named Paulo, who came in 1849. When the first white missionaries went there they found about one thousand church members, these Samoan teachers having made a clean sweep of everything connected with the old heathenism. Of late some of the old questionable customs have been revived, there having been a reaction from the rigid requirements of the early native Christians. There are said to be now 1,728 church members, and practically the whole adult population of the island is within the church. There are 1,288 scholars and 283 teachers in the Sunday schools, and about the same number of scholars in the day schools. The people are generous, having given to the London Missionary Society last year about three thousand three hundred and twenty-five dollars. There are now eleven native pastors, with thirty-three assistant preachers. This is a remarkable story for an island, the population

of which is given as only 4,051. These people are not only caring for themselves, but they are sending missionaries of their own number to New Guinea.

AFRICA

CRUELTIES.—General Sir F. D. Lugard, the British High Commissioner for Northern Nigeria, has made his report, which is printed in a Parliamentary Blue-book, relating to the campaign under his direction against the Emir of Kano. The story he tells of some things he witnessed may well be pondered by those who declaim against missions as disturbing the peaceful and natural lives of the Africans. The High Commissioner gives the following description of the dungeon which he himself visited:—

“A small doorway, 2 feet 6 inches by 1 foot 6 inches, gives access into it. The interior is divided (by a thick mud wall, with a similar hole through it) into two compartments, each 17 feet by 7 feet and 11 feet high. This wall was pierced with holes at its base, through which the legs of those sentenced to death were thrust up to the thigh, and they were left to be trodden on by the mass of other prisoners till they died of thirst and starvation. The place is entirely air-tight and unventilated, except for the one small doorway, or rather hole, in the wall through which you creep. The total space inside is 2,618 cubic feet, and at the time we took Kano 135 human beings were confined here each night, being let out during the day to cook their food, etc., in a small adjoining area. Recently as many as 200 have been interred at one time. As the superficial ground area was only 238 square feet, there was not, of course, even standing room. Victims were crushed to death every night and their corpses were hauled out each morning. The stench, I am told, inside the place when Colonel Morland visited it was intolerable, though it was empty, and when I myself went inside three weeks later the effluvium was unbearable for more than a few seconds. A putrid corpse even then lay near the doorway. It was here that the two West African Frontier Force soldiers were confined. One of the great pools in the city is marked as the place where men's heads were cut off; another, near the great market, is the site where limbs were amputated almost daily.”

IN THE PYGMY FOREST.—About the beginning of November, the Rev. T. B. Johnson, of Toro, escorted Mr. W. Edgar Geil (an American traveler who is making an investigation of missions and missionary methods in all parts of the world) through a good part of the Aruwimi forest (the “Great Forest” described in Stanley's “In Darkest Africa”), in the Congo Free State. Going westward from Mboga, in the Toro Mission, one would have to travel five weeks, right down the Congo to Basoko, before coming to another mission station. The party traversed the forest in twilight, which Stanley so graphically describes, for ten days, coming eventually into broad daylight at Irumu. For some distance they followed the track which the Cape to Cairo railway will take. Two years ago engineers were engaged in felling the giant trees, and have driven a broad cutting through one hundred miles or more of the forest. But the chief interest in the journey to Mr. Johnson was in the inhabitants. The Pygmies are scattered all through the belt of the forest passed through, but very few were met with. Of one of them Mr. Johnson writes:—

“He rejoiced in the high-sounding title of Sultan, and by means of three intermediaries we managed to get a little talk with him. He spoke of their encampment as being about six hours away, conveying the idea by a reference to the height of the sun. They only settle in one place about three months at a time, never attempting to dig or cultivate, and living only by hunting. When we asked him how old

he was, he laughed with his timid, simple laugh, and answered in his quaint sing-song, 'Many moons.' He has only one wife (their common practice) and two children, three being an exceptionally large family. Of religion they seem to have none, though using one kind of charm. They believe that when a man dies body and spirit become absolutely nothing; and yet after a death they bury the body at a distance, and, deserting their old encampment, make a long journey to seek a new place." — *The Missionary Record*.

EGYPT

The value of the British protectorate in Egypt is most strikingly shown by a recent annual report of Lord Cromer, who is the British agent for Egypt, including the Soudan. The material progress which has been made within the past twenty years is certainly remarkable. In reference to the development in other lines Lord Cromer says:—

"As regards moral progress, all that can be said is that it must necessarily be slower than advance in a material direction. I hope and believe, however, that some progress is being made. In any case, the machinery which will admit of progress has been created. The schoolmaster is abroad. A reign of law has taken the place of arbitrary personal power. Institutions, as liberal as is possible under the circumstances, have been established. In fact, every possible facility is given and every encouragement afforded for the Egyptians to advance along the path of moral improvement. More than this no government can do. It remains for the Egyptians themselves to take advantage of the opportunities of moral progress which are offered to them."

Regarding the Soudan, Lord Cromer quotes from the reports of Major General Sir R. Wingate, who is the British governor general of the Soudan, giving some facts of great interest. It is said that the situation has improved in every respect, "and that neither the reappearance of a so-called Mahdi in Kordofan nor events in Somaliland have had any effect whatever on the tranquillity of the Soudan. On the contrary, everywhere there is displayed greater keenness on the part of the people to improve their material position and to occupy themselves in agricultural and commercial pursuits, to the exclusion of those disturbing and unsettling projects which generally enter largely into the daily life of an ignorant and superstitious population, and which have played so important a rôle in the past history of this country."

PERSIA

MISS MARY BIRD, of the Persian Mission of the Church Missionary Society, reports visits at three Moslem towns for the purpose of reaching the women. When she was at Ispahan she was often greeted with the title of "Christian dog." Lest her presence should defile the large carpet, a mat was always spread for her to sit on, and the cup she drank from was either broken or washed in running water. Still, there were several women who would come to the dispensary, not for medicine so much as to hear the gospel message, and yet they would come with an empty bottle, as if for medicine, so that their neighbors might not suspect their motive in coming. At Yezd there were also many women who listened to the words of the "Great Physician." At Kirman, Miss Bird found the women and children, as well as the men, addicted to opium eating and smoking. She says that two years ago the common saying was, "Opium smoking is incurable." Now the people say: "If any one wants to give it up it can be cured. The Christians have something for it." In

some of the villages in Kirman, eight or ten women openly confessed that they had come to the dispensary "for reading and prayer, and not for doctoring." At one village a bright young woman said to Miss Bird: "You told us of Jesus Christ loving us and being our Saviour, when you were here last year, and now you come for half a day and give us *one* lesson! How are we to learn of Him? How?"



Miscellany

BIBLIOGRAPHICAL

The Vanguard: A Tale of Korea. By James S. Gale, Illustrated, Fleming H. Revell Company. \$1.50.

This book from the press of the Revells stands practically alone in missionary literature in its conception and execution. Although a story with a continuation of characters running through from beginning to end, it is a story without a plot. Perhaps it would be more correct to say, it is a history of the beginnings of missionary work in Korea, written by one who helped make the history, and who, therefore, writes with full authority. The book cannot fail to overthrow many of the wild speculations regarding missionaries and their relation to the people. It sets forth in most vivid form what every one who has spent years in a mission field knows to be the fact—the influence of the missionary over the people, and the confidence which they have in those who represent the missionary societies of America and England. The volume is heartily commended for Sunday school libraries, as side reading for mission study classes, and for any one who is interested in this little Hermit Nation, now attracting so much attention because it is the center of a great conflict between Japan and Russia. It is wholesome, convincing, interesting, and we predict for it a wide reading. The sixteen illustrations add not a little to the value of the work.

A Flight for Life, and An Inside View of Mongolia. By James Hudson Roberts, Missionary of the American Board of Commissioners for Foreign Missions. Boston: The Pilgrim Press.

Not a few of our readers will remember how during the deep anxieties felt

for those imprisoned in Peking during the Boxer rebellion there was also a similar anxiety felt for the lesser number of missionaries who were in Kalgan, and who were known to have vanished northward, but of whose whereabouts nothing was heard for months. It was a wonderful relief when on August 4, 1900, tidings came from Mr. Roberts of their escape into Mongolia. In the volume here noticed, Mr. Roberts gives a very clear narrative of their flight for life; how, after days of anxiety in view of mob violence, a little after midnight on June 11, 1900, they passed through the Great Wall at Kalgan and, entering Mongolia, began their long journey away from those whom they went to China to bless, but who had become their enemies. Interesting accounts are given in this volume of Mongolia and of the manners and customs of the people. There follows the account of the crossing of the Desert of Gobi, through Oude, the heart of the desert, and so on to Urga, the seat of the "Living Buddha." There are chapters here in regard to the history of the Mongolian empire, the language and religion of the people, and the rulers from Kublai Khan down. From Urga the journey was continued into Siberia, and on September 1 Lake Baikal was crossed, and the way was opened from Irkutsk over the Siberian railway to Moscow. Mr. Roberts wields a facile pen, and the long journey through regions and among a people little known to the world outside gives abundant opportunity for incidents which are of great interest and are well narrated. It is a story of remarkable

deliverances in the midst of constant perils. The author has many good words for the Russians, of whom he formed a very favorable opinion as he passed through their vast northern domains. The book is to be heartily commended.

Siege Days: Personal Experiences of American Women and Children during the Peking Siege.
By Mrs. A. H. Mateer. New York: F. H. Revell Co.

The literature relating to that gigantic and far-reaching movement known throughout the world as the "Boxer Uprising" in 1900 is becoming voluminous; but the story has so many sides, all of them of so much interest and importance, that each new volume as it comes from the press is most welcome. Miss Luella Miner, in her volume entitled "China's Book of Martyrs," which was noticed in our January number, has given the records of individual martyrs who are worthy to be enrolled with those of the first century, who sealed their faith with their blood. The volume now before us by Mrs. Mateer, known to our readers as Miss Ada Haven, for over twenty years a missionary of the American Board in North China, is designed to present, not a history of the movement, such as is given in Dr. Arthur H. Smith's "China in Convulsion," nor the story of the martyrs, but rather the incidents connected with the period when all foreigners, including the missionaries, men, women, and children, were kept in siege during

those few months when that mighty, turbulent crowd of Boxers was hourly seeking their lives. That siege was a most extraordinary event, and the deliverance of those who were held by it, in the judgment of those who know about it, borders closely upon the miraculous. Christians everywhere recognize the remarkable providential interferences in preserving the lives and health of the besieged persons. The perils they were in from Boxer bullets are well understood, and it has been said that according to every natural law there ought to have been a fatal epidemic prevailing in Peking under the conditions in which the foreigners were placed during those hot summer months. Yet the prayers of the Christian world were heard and God wrought marvelously for their deliverance, and he kept these besieged ones in perfect peace, enabling them to face the perils and bear the burdens most heroically. It is the story of these daily experiences, recorded chiefly by the women of the company, that Mrs. Mateer has brought together in this volume of "Siege Days." The story is a fascinating one, and it will surely kindle faith in God and furnish an incentive to trust and heroic devotion on the part of all who read it. Mrs. Mateer has done well to bring together in this volume the details, some of them minor to be sure, but all of them of interest and most helpful in giving a vivid picture of a most extraordinary experience.



Notes for the Month

SPECIAL TOPIC FOR PRAYER

For the new missionary vessel about to sail for Micronesia, that she may be wafted safely on her long journey; that the officers and the crew may be kept in the discharge of their duties and as representatives of a Christian nation; that the coming of the vessel may bring new joy and inspiration to the workers and people in the island world; and that the young shareholders in the vessel may have new zeal in mission work as they follow their ship with their prayers. (See pages 219 and 251.)

DEPARTURE

April 27. From Boston, Mrs. Minnie C. Sibley, returning to the Marathi Mission.

ARRIVALS IN THIS COUNTRY

May 2. At New York, Miss Martha J. Lindley, who for many years, though not under appointment, has rendered efficient aid in connection with the Zulu Mission.

May 5. At New York, Rev. Robert A. Hume, D.D., and Miss Mary Harding, of the Marathi Mission.



Donations Received in April

MAINE

Bath, Winter-st. Cong. ch.	23 00	Ger. Cong. ch., 8; Miss L. E.	32 10
Brewer, 1st Cong. ch.	9 18	Rice, 2,	6 50
Skowhegan, Island-av. Cong. ch.	15 00	Georgetown, 1st Cong. ch.	17 52
Waterford, A friend,	20 00	Granby, ch. of Christ,	

—67 18

NEW HAMPSHIRE

Amherst, Cong. ch.	19 50	Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry,	100 00
Candia, Cong. ch.	6 40	Greenwood, Union ch.	45 41
Claremont, Cong. ch.	35 00	Hanover, 2d Cong. ch.	1 00
Francestown, Cong. ch.	44 25	Haverhill, North Cong. ch., toward support Dr. H. T. Whitney,	400 00
Laconia, Cong. ch.	117 63	Holyoke, 2d Cong. ch.	146 50
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	125 00	Hyannis, Cong. ch.	12 00
New Boston, Levi Hooper, for No. China,	5 00	Hyde Park, 1st Cong. ch.	88 96
North Weare, Cong. ch.	2 85	Leverett, 1st Cong. ch.	10 37
Ossipee, 2d Cong. ch., 150; Sarah H. Christie, 1,	2 50	Longmeadow, Friend,	1 00
Warren, Horace D. Abbott,	10 00	Lowell, High-st. Cong. ch., 75.24;	
Wolfeboro, 1st Cong. ch.	61 50	Ethel W. Whitcomb, for native preacher, Rahuri, 10,	85 24

—429 63

VERMONT

Alburgh Springs, Cong. ch.	5 00	Lynn, North ch. V. P. S. C. E., for native preacher,	12 50
Castleton, Cong. ch.	25 00	Mansfield, Cong. ch., 49.84, and Cong. Sabisch, 3.85, both toward support Rev. W. H. Sanders,	53 09
Chester, Cong. ch.	28 06	Marblehead, 1st Cong. ch.	18 00
East Barre, Cong. ch., toward support Rev. J. X. Miller,	3 30	Marsfield, 1st Cong. ch.	17 43
East Enosburg, Cong. ch.	20 00	Methuen, 1st Parish Cong. ch.	85 48
Leicester, Cong. ch., by Mrs. H. R. Brownson,	1 00	New Bedford, Mrs. G. F. Matthes, 2; Wm. F. Butler, 1,	3 00
McIndoe Falls, Cong. ch.	26 00	Newburyport, Belleville Cong. ch.	100 78
Northfield, Cong. ch., toward support Rev. J. X. Miller,	23 62	New Salem, Cong. ch.	2 87
Plainfield, Mrs. A. Betsey Taft, for missionaries in China,	50 00	Newton, Eliot ch., for native teacher, Madura,	12 00
St. Johnsbury East, 3d Cong. ch.	14 90	Newton Center, F. A. Gardiner,	5 00
Waterbury, Cong. ch., toward support Rev. J. X. Miller,	17 64	North Adams, Cong. ch.	259 84
West Brattleboro, Cong. ch.	14 18	Northampton, 1st ch. of Christ, toward support Dr. and Mrs. Francis F. Tucker,	
Whiting, Mrs. F. B. Phelps,	1 00	North Andover, Trinity Cong. ch.	25 00
Woodstock, Cong. ch., toward support Dr. H. N. Kinnear,	20 00	Northbridge, Rockdale Cong. ch.	100 00

—249 70

Legacies. —Barton, Edward Barnard, by J. N. Webster, Ex'r,

1,254 25

1,503 95

MASSACHUSETTS

Andover, Chas. C. Starbuck,	1 00	South Hadley, 1st Cong. ch., 51, and Cong. Sab. sch., 1.82, both toward support Rev. J. E. Abbott,	52 82
Ashburnham, 1st Cong. ch., income legacy, Clarence M. Proctor,	4 00	South Sudbury, Memorial Cong. ch.	11 08
Ashby, C. E. Soc., toward support Rev. E. F. Bell,	5 00	Springfield, 1st ch. of Christ, 5; Hope Cong. ch., toward support Dr. W. O. Ballantine, 118.43,	123 43
Ashland, Cong. ch.	9 72	Uxbridge, 1st Cong. ch.	27 88
Boston, Old South ch., 1,508; 2d ch. (Dorchester), 70.15; Walnut-av. ch., Rufus A. Washburn, 50; A. L. White, 220; Two friends (Dorchester), 2,	1,850 15	Watertown, Phillips ch., toward support Rev. E. F. Bell,	10 38
Cambridge, North-av. Cong. ch., 180; Pilgrim Cong. ch., 84.14,	264 14	Webster, Cong. ch.	28 56
Chelsea, 1st Cong. ch., 14; Central Cong. ch., 8.76,	22 76	Wellesley Hills, Cong. ch., toward support Rev. J. C. Perkins, 33.18; Miss Harriet Gray, 500,	533 18
Danvers, 1st Cong. ch.	32 50	West Boylston, Cong. ch.	7 15
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	3 00	Westfield, 2d Cong. ch.	38 00
Fall River, Central Cong. ch.	50 09	Westminster, Cong. ch.	12 55
Fitchburg, Rollstone Cong. ch., 22.10;		West Yarmouth, Cong. ch.	5 15

—, Cape Cod,	15 00	Whitman, 1st Cong. ch.	8 16
		Williamstown, 1st Cong. ch.	163 19
		Worcester, Union Cong. ch.	50 00
		—, Cape Cod,	15 00—5,506 85

Legacies. — Northbridge, Sarah A. Dudley, by A. F. Whitin and H. H. Dudley, Trustees, 500 00 Quincy, Moses H. Swift, by Thomas J. Emery, Ex'r, add'l, 40 00 Westfield, Norman T. Leonard, by Harold P. Moseley, 3,301 63—3,841 63 9,348 48

RHODE ISLAND

Central Falls, Cong. ch. 121 69 Newport, United Cong. ch., Member, 2 00 Woonsocket, Globe Cong. ch. 41 00—164 69

CONNECTICUT

Bristol, 1st Cong. ch., to const. Dr. BENJAMIN B. ROBBINS, H. M., 100, and Cong. Sab. sch., 7, both toward support Rev. C. C. Tracy, 107 00 East Windsor, 1st Cong. ch., for native preacher, Turkey, 50 00 Groton, Cong. ch. 35 52 Haddam, Cong. ch. 16 00 Hartford, 2d ch. of Christ, 400; Friend, through Rev. E. A. Yarrow, 1, 401 00 Killingworth, Cong. ch. 8 00 Madison, 1st Cong. ch. 12 90 Middletown, 1st Cong. ch., 72.42; 3d Cong. ch., 14.81, 87 23 Montville, 1st Cong. ch. 13 05 Naugatuck, Friend, 20 00 New Britain, So. Y. P. S. C. E., toward support Mrs. A. B. Cowles, 400 00 New Haven, Center Cong. ch., 1,235.80; Dwight Place Cong. ch., toward support Rev. W. S. Ament, 100; Howard-av. Cong. ch., 39.08, 1,374 88 New London, 1st ch. of Christ, 134.41, and Sab. sch., 2.43, both toward support Rev. C. N. Ransom, 136 84 Old Saybrook, Cong. ch. 5 32 Plainville, M. E. H. 1 00 Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 32 08 Rocky Hill, Cong. ch. 6 56 Salisbury, Cong. ch. 11 22 Scotland, Cong. ch. 2 00 Sharon, 1st Cong. ch. 19 90 South Glastonbury, Cong. ch. 10 00 Stafford Springs, Cong. ch. 23 16 Staffordville, Cong. ch. 5 00 Talcottville, Y. P. S. C. E., for native preacher, Marathi, 10 00 Thomaston, 1st Cong. ch., of which 25 from Miss Hozem, 45 08 Waterbury, 2d Cong. ch. 648 93 Westville, Cong. ch. 14 50 Winsted, 1st Cong. ch. 34 92 Wolcott, Cong. ch. 10 00 —, Friend, 100 00—3,642 09

Legacies. — Cheshire, Samuel Hitchcock, by E. R. Brown, Ex'r, add'l, 7,123 50 10,765 68

NEW YORK

Angola, Miss A. H. Ames, 5 00 Arcade, Cong. ch. 3 20 Binghamton, Jane G. W. Taylor, 10 00 Brooklyn, Clinton-av. Cong. Sab. sch., for native preacher, Ceylon, 50 00 Buffalo, Niagara-sq. Y. P. S. C. E., for catechist, Madura, 10 00 Churchville, Willard Adams, 2 50 Clinton, Mrs. Geo. K. Eells, 10 00 East Bloomfield, Mrs. Eliza G. Goodwin, 3 00 Ithaca, 1st Cong. ch. 62 62 Lima, Thank-offering, 10 00 Lysander, Cong. ch., toward support Rev. J. D. Taylor, 5 55 Moravia, Mrs. Carrie L. Tuthill, 100 00 Mount Vernon, 1st Cong. ch. 35 00 New York, Camp Memorial Cong. ch., for native helper, India, 7 50; Mrs. Julia Billings, 25, 32 50

Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds, 100 00 Scottsville, Rev. John Cunningham, 5 00 Syracuse Valley Station, Rev. W. B. Dada, 2 00 Union Falls, Francis E. Duncan, 5 00 White Plains, Cong. ch., toward support Rev. T. S. Lee, 200 00—651 37

Legacies. — Brooklyn, Theodore A. Barrett, less expenses, 2,478.20; Hiram G. Coombs, add'l, 529.34, 3,007 54 3,658 91

NEW JERSEY

Trenton, A friend for No. China Mission, 100 00

PENNSYLVANIA

Le Raysville, Y. P. S. C. E., for student in India, 10 00 *Legacies.* — Meadville, Miss Maria A. West, by Rev. Wm. Grassie, Ex'r, 75 00 85 00

VIRGINIA

Falls Church, Cong. ch. 6 00

WEST VIRGINIA

Huntington, 1st Cong. ch. 12 00

NORTH CAROLINA

Raleigh, 1st Cong. ch. 5 00 —, —, 2 50—7 50

FLORIDA

Winterpark, Cong. ch. 21 00

TENNESSEE

Bonair, Two, 2 10

OHIO

Castalia, Cong. ch. 4 10 Center Belpre, Cong. ch. 5 00 Cleveland, Chas. E. Ozanne, 30 00 East Toledo, 2d Cong. ch. 28 70 Fredericksburg, Cong. ch. 14 20 Oberlin, Mrs. L. G. B. Hills, 5 00 Saybrook, Cong. ch. 17 75 Sylvania, Cong. ch. 3 50 Toledo, Washington-st. Cong. ch., toward support Rev. J. H. Dickson, 26 00 Troy, Y. P. S. C. E., for work in India, 2 50 Twinsburg, Cong. ch. 16 70 Windham, Cong. ch. 20 00—173 45

ILLINOIS

Cambridge, 1st Cong. ch. 7 50 Carpentersville, Cong. ch., Friend, for work in Turkey, 25 00 Chicago, Warren-av. Cong. ch., 31.50; 1st Cong. ch., 23.14; Bethlehem, Cong. ch., Ladies' Mis. Soc., of which 5 for Macedonia, 15; Faculty of Chicago Theol. Seminary, toward support Rev. C. N. Ransom, 40; Edward M. Taylor, 1, 110 64 Delavan, R. Hoghton, of which 25 toward support Rev. W. P. Sprague, and 25 for use of Rev. W. W. Wallace, 50 00 Earlville, J. A. D. 25 00 Elmond, Cong. ch. 7 50 Forest Glen, Cong. ch. 6 00

Donations

June

Geneva, Cong. ch.	12 40
Leland, Rollo Cong. ch.	9 45
Marseilles, Dr. R. N. Baughman,	462 75
Millburn, Cong. ch.	14 00
Naperville, Cong. ch.	35 60
Neponset, Cong. ch.	12 00
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 88.01; 1st Cong. ch., Young Men's Mis. Soc., 13.28, and Y. P. S. C. E., 12.50, both toward support Dr. W. A. Hemingway,	113 77
Sheffield, Cong. ch.	83 50
Somnauk, Cong. ch.	35 40
Springfield, 1st Cong. ch.	14 30
Stockton, Jos. Goldthorp,	25 00
Toulon, Cong. ch.	52 96
Wataga, Cong. ch.	5 00
—, "Illinois," for sending missionaries,	500 00
	—1,607 77

MICHIGAN

Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson,	250 00
Grand Blanc, 1st Cong. ch.	9 00
Grand Haven, Cong. ch.	5 00
Grand Rapids, Friend, 5; Dexa Crescent, 10; Mrs. C. H. White, 5,	20 00
Harrison, Cong. ch.	2 50
Muskegon, Cong. ch.	16 86
Owosso, Mrs. Julia F. Sharts, in memory Rev. D. W. Sharts,	13 00
Rockford, 1st Cong. ch.	15 00
South Haven, 1st Cong. ch.	26 63
Union City, Cong. ch.	10 00
Victor, Cong. ch.	2 63
Wolverine, Cong. ch.	2 25
—, Anonymous, for Kustendil, 300; for general work, 85,	385 00
	—757 87

WISCONSIN

Berlin, Union Cong. ch.	12 40
Delavan, Cong. ch.	9 68
Evansville, Cong. ch., toward support Rev. Merlin Ennis,	23 70
Maine, Cong. ch.	1 83
Pittsville, Cong. ch.	5 65
Platteville, Cong. ch.	18 90
Prentice, 1st Cong. ch.	8 00
Prescott, Cong. ch.	30 00
Rio, Cong. Sab. sch., for native teacher, Marathi,	12 00
Superior, Cong. ch. and Sab. sch.	10 00
Whitewater, Cong. ch.	16 31
	—148 47

IOWA

Cedar Rapids, Bethany Cong. ch.	2 75
Des Moines, Plymouth Cong. ch.	180 81
Hebron (Madison Co.), 1st Cong. ch.	3 27
Independence, Cong. ch.	9 00
Iowa Falls, Cong. ch.	22 00
Jewell, Cong. ch.	3 50
Le Mars, Cong. ch.	7 18
Maquoketa, G. M. Johnson, toward support Dr. W. A. Hemingway,	2 50
Newell, Cong. ch.	5 30
Popejoy, Cong. ch.	1 80
Sioux City, 1st Cong. ch., Friend, toward support Rev. and Mrs. H. M. Irwin,	75 00
Treynor, Rev. A. Kern,	2 00
Washington, Pomeroy Mather,	15 00
	—330 11

MINNESOTA

Hancock, Cong. ch.	8 00
Mapleton, Cong. ch.	3 00
Medford, Cong. ch.	2 00
Minneapolis, Plymouth Cong. ch., 115; Lowry Hill Cong. ch., 29,	144 00
Princeton, —, Silver Lake, Bohemian Free Re-formed ch.	110 00
Wabasha, Cong. ch.	15 57
Wadena, Cong. ch.	19 26
	—302 83

KANSAS

Eureka, Cong. ch.	30 17
Ottawa, 1st Cong. ch.	8 00
Severy, Cong. ch., for native teacher, W. Turkey,	15 07
Western Park, Cong. ch.	2 60
White City, Cong. ch.	2 76
Wichita, Fairmount Cong. ch.	2 16
	—60 76

NEBRASKA

Hyannis, Cong. ch. and Sab. sch.	3 00
Lincoln, Vine-st. Cong. ch.	22 90
Linwood, Cong. ch.	21 15
Superior, Ger. Cong. ch.	5 50
Ulysses, Cong. ch.	5 00
	—57 55

CALIFORNIA

Chula Vista, Cong. ch. and C. E. Soc., for native helper, Madura,	25 00
Cloverdale, Cong. ch.	11 00
Corning, Friends,	1 50
Grass Valley, Cong. ch.	33 35
Los Angeles, Ross A. Harris, for medical work in China,	20 00
Niles, Mrs. Lucy M. Hale, in memory Dr. Geo. Mooar,	50 00
Pasadena, No. Cong. ch.	10 00
Petaluma, Cong. ch.	82 10
Pomona, Pilgrim Cong. ch.	1,000 00
San Bernardino, 1st Cong. ch.	20 20
San Diego, 1st Cong. ch.	214 40
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson,	37 00
Santa Rosa, Cong. ch., K. E. Soc.	10 90
Villa Park, Cong. ch.	3 00
	—1,518 45

COLORADO

Boulder, 1st Cong. ch.	32 20
Craig, Cong. ch.	12 55
Denver, Rev. Allen S. Bush,	10 00
Highland Lake, Cong. ch., Mis. Soc.	6 70
	—61 45

WASHINGTON

Ahtanum, Cong. ch.	15 00
Black Diamond, Cong. ch.	1 85
Chewelah, Cong. ch.	3 10
Everett, Cong. ch.	6 60
Ferndale, Cong. ch.	12 00
Fremont, Edgewater Cong. ch.	21 00
Hartford, Cong. ch.	2 50
Index, 1st Cong. ch.	1 00
Machias, Cong. ch.	5 00
Ritzville, 1st Cong. ch., 21, and Ladies' Mis. Soc., 4,	25 00
Seattle, Taylor Cong. ch., 13.35; Union ch., 7.80,	21 15
Snohomish, Cong. ch.	4 00
Spokane, West Side Cong. ch.	78 30
Springdale, 1st Cong. ch.	8 35
Tolt, Cong. ch.	4 90
West Seattle, Cong. ch.	20 10
	—230 35

NORTH DAKOTA

Hankinson, Cong. ch.	4 42
Inkster, Cong. ch.	7 18
	—11 60

SOUTH DAKOTA

Burrell, Cong. ch.	2 00
Chamberlain, Cong. ch.	10 00
Fort Pierre, Cong. ch., for native preacher, Madura,	50 00
Gothland, Cong. ch.	1 84
Ipswich, Cong. ch.	1 41
	—65 25

MONTANA

Wibaux, Cong. ch.	3 72
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ARIZONA			
Tucson, 1st Cong. ch.	3 00		
OKLAHOMA			
Anadarko, St. Peter's Cong. ch.	1 00		
Capron, Cong. ch.	1 00	— 2 00	
CANADA			
Granby, Rev. R. K. Black,	10 00		
Montreal, David Currie,	5 00	— 15 00	
CUBA			
Havana, Joseph E. Hubbard and brother, for native preacher, India,	10 00		
TERRITORY OF HAWAII			
Honolulu, Cent. Union ch.	464 40		
From the AMERICAN MISSIONARY ASSOCIATION			
H. W. Hubbard, New York City, <i>Treasurer</i>			
Income of Avery Fund, for missionary work in Africa,	2,212 08		
ST. PAUL'S INSTITUTE			
Income and contributions received,	1,305 00		
ADDITIONAL RECEIPTS			
Through Messrs. Kidder, Peabody & Co., Boston, for work in Macedonia and Bulgaria unless otherwise specified. Names of donors of less than \$2 omitted to save space.			
MAINE.—Brunswick, Rev. Wm. P. Fisher, 3.05; —, Friends, 1.47,	4 52		
NEW HAMPSHIRE.—Concord, 1st Cong. ch., 2.45; —, Friends, 4.06;	6 51		
VERMONT.—Brattleboro, Cong. ch., .25; —, Friends, 1.71,	1 96		
MASSACHUSETTS.—Auburndale, Rev. Geo. M. Adams, 6.11; do., Edw. L. Pickard, 3.05; do., Rev. E. E. Strong, 3.05; Boston, Shawmut ch., 3.05; do., Eliot ch. (Roxbury), 1.83; do., Hope Chapel and Sab. sch., 2.14; do., Kidder, Peabody & Co., 122.30; Lee, Higginson & Co., 61.15; do., E. N. Foss, 61.15; do., Henry H. Proctor, 61.15; do., Samuel B. Capen, 36.69; Benj. F. Dewing, 12.23; Housmaniere, Williams & Co., 12.23; H. E. Cary, 12.23; Mrs. J. A. Lane, 12.23; J. N. Smith, 12.23; Francis P. Sprague, 12.23; Herbert M. Weston, 12.23; Mary J. Weston, 12.23; Georgiana S. Cary, 6.11; the late Lucius P. Lane, 6.11; the Misses Morrill, 6.11; Winthrop M. Baker, 3.17; Mrs. A. W. Tufts, 3.06; J. G. Beals, 3.05; Walter Buck, 3.05; Rev. A. E. Dunning, 3.05; Samuel J. Elder, 3.05; J. Howard Field, 3.05; Edwin A. Harris, 3.05; A. McArthur Co., 3.05; Mrs. M. W. Preston, 3.05; Edw. C. Graves, 2.45; Rev. Arthur Little (Dorchester), 2.45; Brookline, Harvard Cong. ch., 1.22; do., Mrs. Dillon Bronson, 12.23; do., Mrs. Chas. H. Miller, 2.45; do., Mrs. Caroline R. Sabine, 2.45; do., Marion Wentworth, 2.45; Brockton, Geo. E. Keith, 12.23; Cambridge, Mrs. Anna E. Douglas, 6.11; do., Mr. and Mrs. J. A. Lansing, 3.05; Cohasset, B. L. and R. W. Sankey, 3.05; Dalton, Mrs. Louise F. Crane, 6.11; Clara L. Crane, 3.05; Haverhill, John E. Gale, 6.11; Holyoke, 2d Cong. ch., 9.76; Leicester, Cong. ch., 1.22; Lynn, John H. Cross, 3.05; Marion, Cong. ch., 2.20; Milton, Edw. M. Brewer, 6.11; do., Mr.			
and Mrs. Joseph Brewer, 6.11; New Bedford, Trin. Cong. ch., 5.20; Newton, 2d West Cong. ch., 36.69; Herbert A. Wilder, 30.55; do., Miss E. F. Wilder, 12.23; Northampton, First National Bank, 14.91; No. Middleboro, Cong. ch., .93; Salem, Tabernacle Cong. ch., 5.56; Sharon, D. W. Petree, 6.11; Springfield, 1st Cong. ch., 12.23; do., E. Gunn, 2.45; Stoneham, ch. of Christ, 5.76; Waltham, Daniel French, 6.11; Wellesley, Dana Hall School, 5.86; Wellington, Union ch., .37; Worcester, Cora E. Crompton, 3.05; —, Friends, 101.19,	851 53		
RHODE ISLAND.—Providence, Anna R. Wilkinson, 12.23; —, Friends, 3.31;	15 54		
CONNECTICUT.—Hartford, R. B. Parker, 3.05; Jewett City, Baptist Sab. sch. class, .19; New London, Mrs. Cornelia W. Chapelle, 6.11; Putnam, 2d Cong. ch., .62; Westbrook, Cong. ch., 3.42; —, Friends, 8.87,	22 26		
NEW YORK.—Brooklyn, Lafayette-av. Pres. ch., 15.89; Canandaigua, M. E. ch., .25; do., Sab. sch. of 1st Pres. ch., 1.22; Cornwall-on-the-Hudson, Rev. and Mrs. Lyman Abbott, 3.05; New York, Cornelius N. Bliss, 12.23; do., Ladenburg, Thalman & Co., 12.23; do., Will O. Macfarlane, 6.11; do., Mrs. J. H. Sweetser, 3.05; do., Geo. P. Forrester, 2.45; Poughkeepsie, Edmund P. Platt, 12.23; Syracuse, Frederic D. Huntington, 6.11; —, Emily H. Moir, 24.46; —, Friends, 17.70,	116 98		
PENNSYLVANIA.—Allegheny, David B. Wilson, 3.05; Philadelphia, Anna W. Stille, 3.05; do. (Germantown), Mrs. Mary C. Pardee, 3.05; do., do., Martha M. Green, 2.45; do., do., ch. of the Atonement, 12; Pittsburgh, H. K. Porter, 30.55; —, Friends, 10.69,	52 96		
NEW JERSEY.——, Friends,	2 58		
MARYLAND.——, Friends,	74		
VIRGINIA.——, Friends,	3 30		
DISTRICT OF COLUMBIA.—Washington, Hon. Alvey A. Ade, 6.11; do., Hon. Geo. F. Hoar, 3.05; do., Virginia L. W. Fox, 3.05; —, Friends, .24,	12 45		
ALABAMA.—Gadsden, ch. of the Holy Comforter,	46		
TENNESSEE.——, Friend,	12		
SOUTH CAROLINA.—Camden, Mrs. Helen G. Coburn,	12 23		
INDIANA.——, Friends,	74		
MISSOURI.——, Friends,	99		
OHIO.—Clairsville, United Pres. ch., 2.74; Cleveland, Lampecht Bros. & Co., 3.05; Columbus, South Cong. ch., .16; Dover, Cong. ch., .46; —, Friends, 4.04,	10 45		
ILLINOIS.—Chicago, W. A. Douglass, 3.05; Evanston, E. D. Redington, 33.02; —, Friends, 6.52,	42 50		
MICHIGAN.—Lansing, Plymouth Cong. ch., 4.28; —, Friends, .62,	4 90		
IOWA.——, Friends,	63		
MINNESOTA.—Minneapolis, Bethany Cong. ch., 1.46; Westminster ch., 13.19; —, Friends, .62,	15 27		
	1,179 71		
MISSION WORK FOR WOMEN			
From WOMAN'S BOARD OF MISSIONS			
Miss Sarah Louise Day, Boston, <i>Treasurer</i>			
For sundry missions, in part, 13.276 88			
(Aux. Manhattan ch., N. Y.) toward support Mrs. F. B. Bridgman, 39 40			
For personal teacher for Mrs. Geo. H. Hubbard, 40 00			
For books for Girls' High School, Marsovan, 30 00			
For kindergarten work, Talas, 110 00			
For kindergarten work, Mardin, 75 00			
For medical supplies for Dr. Louise H. Grieve, 100 00			
For Abibis B. Child Memorial school building, Ahmednagar, 1,000 00			

For Abbie B. Child Memorial school building, Dieng-loh, 1,000 00
For repairs Bowker Hall, Bombay, 1,000 00-16,671 28

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 8,906 90

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Mrs. S. M. Dodge, Oakland, California,
Treasurer 860 00

MISSION SCHOOL ENTERPRISE

MAINE.—Alfred, Cong. ch. 4 57
NEW HAMPSHIRE.—East Concord, Y. P. S. C. E., 5; No. Weare, Cong. Sab. sch., 2
VERMONT.—Bethel, Y. P. S. C. E., 3.50; Fair Haven, 1st Cong. Sab. sch., 1.50; Peru, Y. P. S. C. E., 2
MASSACHUSETTS.—Boston, Old South Cong. Sab. sch., 1.70; Campello, South Cong. Sab. sch., 20; Fitchburg, Calvinistic Cong. Sab. sch., for school, Foochow, 5.74; Greenfield, 2d Cong. Sab. sch., 10; Hyde Park, 1st Cong. Sab. sch., 22.07; Lexington, Y. P. S. C. E., 6.50; Springfield, Faith Cong. Sab. sch., 7.34; Waltham, Cong. Sab. sch., 20.78; Wendell, do., 1
CONNECTICUT.—Cromwell, Cong. Sab. sch., 82.96; East Hartford, 1st Cong. Sab. sch., Adult Dept., 15.51; Middletown, 1st Cong. Sab. sch., for high school, Erzroom, 34.18; New London, 1st ch. of Christ, for school in India, 21.88; Rocky Hill, Y. P. S. C. E., 16.01, and Cong. Sab. sch., 3.04; Windsor, 1st Y. P. S. C. E., 1.42
NEW YORK.—Brooklyn, Lewis-av. Y. P. S. C. E., 40; Flushing, Cong. Sab. sch., for pupil, Brousa, 11.24
NEW JERSEY.—Newark, 1st Y. P. S. C. E.
PENNSYLVANIA.—Plymouth, Pilgrim Cong. Sab. sch.
ALABAMA.—Brewton, 1st Cong. Sab. sch.
OHIO.—Marietta, 1st Cong. Sab. sch., 9; Norwalk, do., 3.85; Vaughnsville, Cong. Sab. sch., 5
ILLINOIS.—Chicago, Bethlehem Y. P. S. C. E., for Macedonia, 5; Toulon, Cong. Sab. sch., 7.65
MICHIGAN.—Benzonia, Y. P. S. C. E., for Marash, 5; Big Rapids, Cong. Sab. sch., for Turkey, 4; Detroit, Boulevard Y. P. S. C. E., 1.45
WISCONSIN.—Clintonville, Y. P. S. C. E., for China, 5; Gordon, Union Sab. sch., 3.50; Prescott, Cong. Sab. sch., 22.80
IOWA.—Gilbert Station, Y. P. S. C. E., 5; Iowa Falls, Cong. Sab. sch., 7.30; Kalo, do., 2; Whiting, do., 21
MINNESOTA.—Wabasha, Cong. Sab. sch.
COLORADO.—Denver, Plymouth Cong. Sab. sch.
WASHINGTON.—Cottage Lake, Cong. Sab. sch.
NORTH DAKOTA.—Harwood, Cong. Sab. sch.
ALASKA.—Douglas, Cong. Sab. sch.

MICRONESIAN NAVY

CONNECTICUT.—New London, 2d Cong. Sab. sch., 25; do., Primary Sab. sch. of 1st ch. of Christ, 2.43
27 43

FOR SUPPORT OF YOUNG MISSIONARIES

MISSOURI.—Cameron, Y. P. S. C. E., for De Forest Fund, 5 00
ILLINOIS.—Algonquin, Y. P. S. C. E., 2; Chicago, 1st Y. P. S. C. E., 15; Lyons-

ville, Y. P. S. C. E., 12.50; Sandwich, do., 7, all for MacLachlan Fund, 36 50
MICHIGAN.—Big Rapids, 1st Y. P. S. C. E., 2.50; Moline, Y. P. S. C. E., 15; So. Haven, do., 5, all for Lee Fund, 22 50
WISCONSIN.—Edgerton, Y. P. S. C. E., 5; Liberty, Trevor Y. P. S. C. E., 3, both for Olds Fund, 8 10
IOWA.—Riceville, Y. P. S. C. E., 15; Whiting, do., 7, both for White Fund, 22 00
KANSAS.—Fort Scott, Y. P. S. C. E., for De Forest Fund, 5 00
NEBRASKA.—Exeter, Y. P. S. C. E., 5; Lincoln, Butler-av. Y. P. S. C. E., 3, both for Bates Fund, 8 00
COLORADO.—Fruita, Y. P. S. C. E., 8; Greeley Park, Y. P. S. C. E., 15, both for Albrecht Fund, 23 00
NORTH DAKOTA.—Amenia, Y. P. S. C. E., for Haskell Fund, 3 23
SOUTH DAKOTA.—Deadwood, Y. P. S. C. E., for Haskell Fund, 5 00
133 33

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

MAINE.—Portland, Bethel Cong. ch., Ocean Pebbles, for pupil, Jaffna, 5 00
NEW HAMPSHIRE.—Exeter, In name of the late Geo. Wingate, for Talas Boys' School Building Fund, care Rev. H. K. Wingate, 60; Wilton, 2d Cong. Sab. sch., for orphanage, care Miss Anstice Abbott, 12, 72 00
VERMONT.—North Bennington, Harrie C. White, for normal school work, care Rev. E. C. Partridge, 5; Sherburne, Lucy Bates Currier, for pupil, care Rev. Wm. Hazen, 5, 10 00
MASSACHUSETTS.—Boston, Village ch. (Dorchester), Y. P. S. C. E., for work, care Dr. F. C. Wellman, 20; Cambridge, 1st Cong. ch., Young People's Alliance, for pupil, care Miss Harriet Seymour, 25; do., Friend, for work, care Dr. I. H. Curr, 30; Dedham, Miss M. C. Burgess, for pupil, care Rev. E. C. Partridge, 20, and for orphan, care Miss M. P. Wright, 25; Fall River, 1st Cong. ch., Society for Christian Service, for work, care Rev. E. H. Smith, 25; Lawrence, Trin. Cong. Sab. sch., for boys' school, Cesarea, 20; Lowell, Highland ch., for helper, care Rev. R. A. Hume, 45; Lynn, Central ch., Y. P. S. C. E., for student, care Rev. H. N. Barnum, 3; Marlboro, Union Cong. Sab. sch., Chinese class, for work, care Rev. C. R. Hager, 17.75; Moores Corner, Cong. ch., for Seymour Memorial, Foochow, 5; Northampton, Two friends, for pupil, care Miss C. Shattuck, 20; do., M. N. D., for work, care Miss M. M. Root, 5; Somerville, C. E. Union, for Tocat Boys' School, 50; do., V. M. C. A., men's meeting, through Ellen M. Stone, for Thessalonica Orphanage and Indus. School for Boys, 12.17; do., Mrs. J. H. Clarke, for Okayama Orphanage, 1.75
324 67

CONNECTICUT.—Blue Hill, Cong. Sab. sch., for work, care Rev. L. Hodous, 5; Enfield, 1st Y. P. S. C. E., for pupil, care Miss C. E. Chittenden, 10; Hartford, Asylum Hill Cong. ch., Mrs. Eliza T. Smith, for 4 orphans, care Rev. G. C. Raynolds, 100; do., Fourth ch., Daughters of the Covenant, for pupil, care H. N. Barnum, 25; Montville, Rev. G. H. Morss, for work, care Rev. R. Winsor, 10.42; Norwich, E. S. G., for Ponasang Hospital, 1, 151 42
NEW YORK.—Brooklyn, through Rev. W. J. Mosier, for chapel, Zulu, 5.50; New York, French Evan. Sab. sch., for work, care Rev. T. W. Woodside, 10; do., Ladies' Helping Hand Asso., for Helping Hand Asso., Ceylon, 9.50; Upper Morrisanna, M. E. ch., for publication work, care Rev. G. F. Herrick, 16.02
NEW JERSEY.—Merchantville, 1st Pres. Sab. sch., for pupil, care Rev. M. Cole, 41 02
25 00

MISSION WORK FOR WOMEN		
From WOMAN'S BOARD OF MISSIONS		
Miss Sarah Louise Day, Boston, <i>Treasurer</i>		
5 00		
2 50		
8 50		
500 00	For scholarship, care Miss F. A. Fenham, 10 00	
	For use of Rev. J. D. Taylor, 25 00	
	For pupil, care Miss Emily Mc-Callum, 9 00	
230 00	For pupil, care Miss Emma Barnum, 15 00	
	For pupil, care Mrs. C. E. Hume, 5 00	
	For pupil, care Rev. B. K. Hunsberger, 2 50	
	For pupil, care Rev. E. S. Hume, 20 00	
	For two pupils, care Mrs. Justin E. Abbott, 40 00	
	For pupil, care Mrs. Justin E. Abbott, 10 00	
	For pupil, care Mrs. Justin E. Abbott, 25 00	
	For pupil, care Mrs. Justin E. Abbott, 5 00	
	For child widow, Miss Anstice Abbott, 25 00	
	For pupil, care Miss F. E. Hartt, 10 00	
	For pupils, care Miss Belle Nugent, 5 00	
	For pupil, care Miss Bessie B. Noyes, 25 00	
	For kindergarten, care Miss Jean Brown, 10 32	
	For work, care Dr. D. Z. Sheffield, 10 00—251 82	
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR		
Mrs. S. E. Hurlbut, Evanston, Illinois, <i>Treasurer</i>		
170 06		
7 50	For work, care Miss E. M. Swift, 30 00	
	For work, care Miss M. E. Moulton, 11 10	
	For use of Miss C. P. Halsey, 10 00	
14 00	For use of Miss R. M. Bushnell, 32 00	
	For homes for Bible-women, care Miss E. M. Swift, 5 00	
	For use of Miss J. L. Graf, 5 00—93 10	
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Mrs. S. M. Dodge, Oakland, California, <i>Treasurer</i>		
105 00		
15 00	For Bible-woman and son, care Rev. J. C. Perkins, 40 00	
	2,593 30	
	Donations received in April, 51,069 79	
	Legacies received in April, 15,302 01	
	66,371 80	
Total from September 1, 1903, to April 30, 1904, Donations, \$344,093.77; Legacies, \$64,626.05 = \$408,719.82.		
THE NEW MISSIONARY VESSEL		
MAINE.—Auburn, High-st. Cong. Sab. sch., 5; Hallowell, Cong. Sab. sch., 2.80; Island Falls, Cong. Sab. sch., 5; Minot Center, Cong. Sab. sch., 2.70; Otter Creek, Cong. Sab. sch., 5; Perry, Lilly E. Leighton, 1; Saco, 1st Parish Sab. sch., 8.80; Seal Harbor, Cong. Sab. sch., 5.60; So. Berwick, Cong. Sab. sch., add'l., .50, 36 40		
NEW HAMPSHIRE.—Brookline, Cong. Sab. sch., 3.40; Claremont, Cong. Sab. sch., 3.20; Concord, Bible school of 1st Cong. ch., 30; Exeter, Phillips Sab. sch., 11; Goffstown, Cong. Sab. sch., 11.70; Milford, Mrs. Ellen R. Bridge and grandchildren, 1; Newington, Cong. Sab. sch., 1; Y. P. S. C. E., 1; No. Conway, Cong. Sab. sch., 2.10; Pembroke, Cong. Sab. sch., 4.50; Plaistow, N. H., and No. Haverhill, Mass., Cong. Sab. sch., 2; Wentworth, Cong. Sab. sch., 1.		
VERMONT.—Bethel, Cong. Sab. sch., 1.60; Cabot, Cong. Sab. sch., 7; Essex, 1st		
INCOME ANATOLIA COLLEGE ENDOWMENT		
From Blank Memorial Fund, for scholarship, 39 00		

			80 18
Cong. Sab. sch., 1.10; Granby and Victory, Cong. Sab. sch., 3; Randolph Center, add'l., 50; Thetford, Benev. Soc., 6.20; 1st Cong. Sab. sch., 5.40; West Brattleboro, Cong. Sab. sch., 4; Williamstown, Cong. Sab. sch., 2.60; Windham, Cong. Sab. sch., 2.50.			
MASSACHUSETTS.—Amherst, So. Cong. Sab. sch., 5.20; Arlington, Pleasant-st. Cong. Sab. sch., 14; Beverly, 2d Cong. Sab. sch., 5.10; Boston, Old South Sab. sch., add'l., .80; A. W. Chesterton & Co., 10; Dorchester, T. R. Stenberg, 20; Box-ford, 1st Cong. Sab. sch., 5; Brimfield, 1st Cong. Sab. sch., 6.40; Cambridge, Dorothea May Moore, 1.50; Harold S. Osborne, 10; Campello, Cong. Sab. sch., 20; Centerville, Cong. Sab. sch., 1.60; Dedham, 1st Cong. Sab. sch., 21.35; Douglas, 1st Cong. Sab. sch., 1.20; Dunstable, Cong. Sab. sch., 1.20; East Charlemon, Cong. Sab. sch., 7.40; East Douglas, Cong. Sab. sch., 5.70; Easthampton, Emily Mission Circle, 3; East Orleans, Cong. Sab. sch., 6.70; Fall River, Broadway Sab. sch., 8.85; Fitchburg, Calvinistic Cong. Sab. sch., 25; Gardner, 1st Cong. Sab. sch., 27.44; Georgetown, Memorial Cong. Sab. sch., 3; Gloucester, Trinity Sab. sch., 32.50; Hanson, Cong. Sab. sch., 3.50; Hatfield, Cong. Sab. sch., 10.65; Haverhill, West Cong. Sab. sch., 3.20; Holliston, Cong. Sab. sch., 6.85; Holyoke, 2d Cong. Sab. sch., 35.24; Hyde Park, 1st Cong. Sab. sch., 20; Lee, Cong. Sab. sch., 35; Longmeadow, 1st Cong. Sab. sch., 21.80; Lowell, High-st. Cong. Sab. sch., 15.25; Ludlow, Union Sab. sch., 4.20; Lynnfield Center, Cong. Sab. sch., 3.40; Marshfield Hills, 2d Trin. Cong. Sab. sch., 3.65; Maynard, Mary Butterworth, 50; W. H. Gutteridge, 50; Medfield, Jun. Y. P. S. C. E., .50; Medford, Le Roy C. Spear, 10; Needham, Sherman C. Haven, .60; New Bedford, through Mrs. J. W. Gibbs, .60; Northbridge, Rockdale Sab. sch., 5; Peabody, Susanna Mills, 1; Princeton, Margaret E. H. and Willianna Skinner, 25; Rochester, 1st Cong. Sab. sch., 2.10; Rockland, Cong. Sab. sch., 12.50; Salem, Primary Dept. Tabernacle Sab. sch., 5.45; Sudbury, Mrs. Lucy S. Connor, 10; Sunderland, Cong. Sab. sch., 13.80; Taunton, Broadway Trin. Cong. Sab. sch., 10; Townsend, Cong. Sab. sch., 27.90; West Barnstable, Cong. Sab. sch., 1; West Hawley, Cong. Sab. sch., 1; West Newton, 2d Cong. Sab. sch., 20; West Peabody, Cong. Sab. sch., 1.40; Westport, Cong. Sab. sch., 2.60; West Springfield, 1st Cong. Sab. sch., 5.50; Whitingville, Village Cong. Sab. sch., 301.20; Williamsburg, Cong. Sab. sch., 5; Worcester, Park Cong. Sab. sch., 27,	33 90		
RHODE ISLAND.—Kingston, Cong. Sab. sch., 25; Pawtucket, 1st Cong. Sab. sch., 15.60; Peacedale, Cong. Sab. sch., 19.20; Providence, Pilgrim Cong. Sab. sch., 12;	821 58		
CONNECTICUT.—Bridgeport, Black Rock Cong. Sab. sch., 6.50; 2d Cong. Sab. sch., add'l., 1.50; 2d Cong. Sab. sch., add'l., 3.40; Chester, Cong. Sab. sch. (of which from Pri. Dept., 5), 9; Hartford, Joel S. Ives, 1; Madison, 1st Cong. Sab. sch., 14; New Haven, Sab. sch. of ch. of the Redeemer, 7.60; Asher Sheldon, 25; New London, 2d Cong. Sab. sch., 29.12; New Preston, Cong. Sab. sch., 5; North Cornwall, 2d Cong. Sab. sch., 3.30; Northfield, Cong. Sab. sch., 2.30; Plainfield, Cong. Sab. sch., 4.15; Ridgebury, Starlight Mission Circle, 2; South Canterbury, Mary B. Palmer, 10; Union, Cong. Sab. sch., 6.30; Westford, Cong. Sab. sch., 5;	71 80		
NEW YORK.—Bangor, Cong. Sab. sch., 2; Cortland, Pri. Dept. of 1st Cong. Sab. sch., 12; North New York, Cong. Sab. sch., 20; Oriskany Falls, Cong. Sab. sch., 5.20; Richford, Cong. Sab. sch., 60; Rock-	100 52		
away Beach, L. I., 1st Cong. Sab. sch., 10; Smyrna, M. H. Northup, 1; White Plains, Cong. Sab. sch. (of which from Scandale Branch, 1.50), 29.38;			
PENNSYLVANIA.—Philadelphia, Germantown Cong. Sab. sch., 27.45; Pittsburgh, South Side, Welsh Cong. Sab. sch., 2.25; Riceville, Cong. Sab. sch., 1; Spring Creek, Cong. Sab. sch., 2; Wilkesbarre, D. W. Hughes, 1;			
NORTH CAROLINA.—Dockery's Store, Louisville, Cong. Sab. sch.		33 70	
FLORIDA.—Avon Park, Union Cong. Sab. sch., 5.80; Winterpark, Cong. Sab. sch., 2;		1 25	
MISSISSIPPI.—Moorhead, Girls' Industrial School,		7 80	
TENNESSEE.—Bonair, Two, .25; Nashville, Fisk University (of which, from C. E. Soc., 10.25), 14.75;		2 00	
MISSOURI.—Cameron, 1st Cong. Sab. sch., 4.55; Carthage, 1st Cong. Sab. sch., 5.20; Eldon, Cong. Sab. sch., 2.10;		15 00	
OHIO.—Cleveland, Bethlehem Cong. Sab. sch., 10.45; Cyril, Cong. Sab. sch., 2; Cuyahoga Falls, Cong. Sab. sch., 20; New London, Cong. Sab. sch., 5.30; No. Fairfield, Cong. Sab. sch., 12; Saybrook, 1st Cong. Sab. sch., 90; Unionville, Cong. Sab. sch., 5.10; Wayland, Cong. Sab. sch., 2.50;		11 85	
ILLINOIS.—Amboy, Cong. Sab. sch., 4.40; Joy Prairie, Cong. Sab. sch., 6.10; Oak Park, Mrs. F. E. Tracy, 5; West Chicago, Cong. Sab. sch., 5;		58 25	
MICHIGAN.—Alpena, Intermediate C. E. Soc., .50; Alpine Center, Cong. Sab. sch., 3.50; Cheboygan, 1st Cong. Sab. sch., 15.40; Columbus, 1st Cong. Sab. sch., 7; Edmore, Cong. Sab. sch., 3.30; Lowell, Cong. Sab. sch., 1; Moline, 1st Cong. Sab. sch., 4.05; Ransom, Cong. Sab. sch., 4.50; Rockford, Cong. Sab. sch., 4;		20 50	
WISCONSIN.—Hillsboro, Cong. Sab. sch., 1.50; Norrie, Cong. Sab. sch., 1; Pittsville, Cong. Sab. sch., 1; Plymouth, Cong. Sab. sch., 3.25; River Falls, 23.80; Wyocena, Cong. Sab. sch., 2;		43 25	
IOWA.—Cedar Falls, Cong. Sab. sch., 8.50; Cromwell, Cong. Sab. sch., 4; Grinnell, Cong. Sab. sch., .60; Olds, Cong. Sab. sch., 11.93; Red Oak, Ten little girls, 1; Tabor, Cong. Sab. sch., 20.10;		32 55	
MINNESOTA.—Belvieu, Cong. Sab. sch., 2.30; Benson, Cong. Sab. sch., 2; Bounton, 2.20; Cannon Falls, Swedish Cong. Sab. sch., 4; Mankato, Swedish Cong. Sab. sch., 1.20; Mazeppa, Cong. Sab. sch., 6.20; Medford, Cong. Sab. sch., 1; Silver Lake, Bohemian Free Reformed Sab. sch., 15; Turtle River, Cong. Sab. sch., 2.05;		46 13	
KANSAS.—Herndon, Union Sab. sch., 1; Wellington, Cong. Sab. sch., 2.58; White City, Cong. Sab. sch., 4;		35 95	
NEBRASKA.—Blair, Cong. Sab. sch., 10; Exeter, Cong. Sab. sch., 7; Ogallala, Cong. Sab. sch., 3;		7 58	
CALIFORNIA.—Bakersfield, Cong. Sab. sch., 10; La Mesa, Cong. Sab. sch., 7.60; Little Shasta, Cong. Sab. sch., 1.50; Lodi, Cong. Sab. sch., 8.10; Oroville, Cong. Sab. sch., 23; —, 50;		20 00	
OREGON.—Eugene, Rev. Roselle T. Cross, COLORADO.—Clark, Elk River Sab. sch., 1.40; Highlandlake, Cong. Sab. sch., 2.20;		50 70	
WASHINGTON.—Black Diamond, Cong. Sab. sch., 4.60; Cathlamet, Cong. Sab. sch., 1; Holly, Hope Sab. sch., 1.40; Spokane, Plymouth Cong. ch., 12;		75	
SOUTH DAKOTA.—Sioux Falls, Ger. Cong. Sab. sch., 2; Wessington Springs, Cong. Sab. sch., 1; Worthing, Cong. Sab. sch., 6;		3 60	
OKLAHOMA.—Coldwater, Cong. Sab. sch., .70; Edmond, Bethel Sab. sch., 1; Guthrie, Cong. Sab. sch., 1; Kingfisher, Union Cong. Sab. sch., 5;		19 00	
KUSIAE.—The Marshall Islanders, —, Margaret Walker,		10	
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